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CONSECRATION.—Consecration implies that our bodily powers, mental faculties, influence, time, property, and talent of every kind, all are to promote the praise and glory of God.

Have we health and strength? Then shall we love the sanctuary, and in visitations of sympathy and benevolence minister to the afflicted. In an honest calling, not slothful in business, we shall labor, and while praying "the beauty of the Lord, our God, be upon us," we shall also pray "the work of our hands establish Thou it."

In our mind we bear the image of God; the intellect will be employed to know God, to learn His will, that every mental attribute may be devoted in His service. In the government of thoughts, avoiding sinful, cultivating the good, the true, just, holy, lovely; with good intentions, purposes, "bringing into captivity every thought to the obedience of Christ."

With quick perception we may discriminate and impress on others what is lovely and of good report. By our reflective powers, with diligent application we may bring out clearly, and enforce with energy what would escape the attention of others, and thus advance the knowledge of God among men. Our imagination may be vigorous, and we see vividly what is dim to others, and may present the beauty and loveliness of piety. This power is to be employed in elevating, not debasing men; to minister to piety, not irreligion; to promote the highest interests of men, and in so far honor God. Had the muse of Byron been consecrated to Christ, instead of ministering to the basest passions of men, he might in a more eminent manner than Charles Wesley, now lead the devotions of thousands, and be a praise in all the churches.

Our conversation indicating a heart imbued with the spirit of Christ, moved by His constraining love, will directly and indirectly promote religion, and minister grace to the hearers.

Our influence, in a consistent profession of piety, and a conscientious attention to religious duties; in a spirit of piety pervading our hearts, shown in the common acts of life; in our intercourse with men; in every relation in life, will promote godliness in the earth.

Our time will be employed in cultivating mind and heart, and benefiting our race; we shall, like the sun, or the house-lamp, shine for others, and do them good.

Our property, loaned to us from Heaven, will give us a moderate support (and happy is he that condemneth not himself in his allowance); then the poor, the Church, and a world lying in wickedness claim the remainder.

What a propriety in considering yourselves as stewards of the Lord, conducting your business on Christian principles, appropriating the income to benevolent objects heartily as unto the Lord. When the Church comes up to this high standard, when a proper sense of obligation is felt, then on the merchandise of Tyre, and on the bells of the horses shall be written, Holiness to the Lord.

FREE DISCUSSION IN ROME.—A writer in *The Independent*, signing himself "A Catholic," gives the following account of a free discussion between three Protestant clergymen and three priests, in Rome, under the sanction of the Pope, upon the doctrinal question, "Was St. Peter ever in Rome, or not?" Upon this question rests the whole edifice of Romanism:—

"The discussion was entered upon in the most parliamentary and public manner. The large hall where it took place was entirely too small to contain the multitude that sought an entrance. The three priests were well chosen, and also the Protestant ministers. The stenographic reporter of the Vatican Council was employed by the Catholic party, and that of the House of Parliament by the Protestants. All is to be printed. There was the utmost consideration manifested on both sides, and when it was over the opponents shook hands; and, if nothing was proved about St. Peter's residence in Rome, something of greater value perhaps is established between these fraternal interviewers and hitherto bitter opponents—Christian charity! At the opening Gavazzi proposed that, as it was a religious meeting, all should unite in the Lord's Prayer, which was common to all. But, as this would be worshiping with heretics, objection was raised, and a period of silence was given for those to pray interiorly who would. The interest and excitement have been intense throughout Rome. The carnival fetes and follies have given way to this important event. As to the result of the discussion, the universal opinion is that the Protestants have had the best of it. It is looked upon by the Catholic doctors as a regrettable occurrence; but by all lovers of truth and free conscience as of immense value, not so much for what the discussion will prove as the important fact that free discussion is permitted by the Pope. And, if it continues, light must enter the darkness, and with light truth, and with truth liberty, and with all these unity. God grant that, if Pius IX. controls the gates of Heaven and Hell, he may not be prevented from keeping the gate of the Vatican open."

Joseph Mazzini, the famous Italian patriot, died in Pisa, last week. Though somewhat visionary and impracticable in his ideas and aspirations, his influence for the past quarter of a century in the affairs of Italy, has been salutary and powerful. He was born in Genoa, in 1809, was respectably educated, and early in life began his patriotic and revolutionary career, first with the pen, and then with the sword. Often banished and imprisoned, he still fought the good fight, until he lived to see his beloved land liberated both from the Austrian and the French, and united under a constitutional monarchy. He desired more, and would never have been satisfied short of the freest kind of republicanism. But what he was ready for, his compatriots are not yet.

A summary of Church newspapers to membership has gone the rounds of the press, which puts the Methodist Episcopal Church first, and the Methodist Episcopal Church, South, last, the former having 840,000 papers, or one paper to 1.44 or about 1 1/2 members; and the latter 40,000, or one to thirteen and a half. The Rev. Mr. Harrison, editor of the late *New Monthly Magazine* of that Church, denies this, and says the latter issue 197,000, or one to 2.88, or one to nearly three members, which, as one of their journals says, "proves us to be,

even amid the lingering shadows of slavery, at least half as enlightened as our highly illuminated neighbors. And we venture to suggest that unprejudiced minds will find in the relative circumstances of the two sections a more satisfactory explanation of the disparity than the intellectual inferiority of Southern Methodists."

We are glad they are so much better off than the first figures showed. They have exhibited marvelous activity in the newspaper line since the war. Their press has taken a new departure in spirit and enterprise, and even ideas. The St. Louis leads all the Methodist column in size, and would be well up in character but for its chronic talk against everything Northern. It may grow in that grace yet.

From the Council of Dec. 4, 1789, consisting of eleven persons, to the General Conference to assemble in May next, with its hundreds of ministers and its scores of representative laymen, is a wonderful stride. We have great occasion for thanksgiving, and far greater occasion for humility. If such mighty results have followed the sacrifice and toil of the fathers, what mighty and immediate results would follow like sacrifice and toil to-day! The nation should be rocking with revival power from one end to the other. The General Conference should devote a portion of each day to revival work in the cities of Brooklyn and New York and their suburbs, with all the Bishops and its members in it. Such a work would do more to redeem these cities than all possible legislation. It would crown a Divine Jesus with more glory than all their tinkering of the Discipline. It would bring true honor to the Church, by showing that she considers the salvation of souls her first and chief work. Let our "Dear Fathers and Brethren" thus set us an apostolic example, and sound the call for a mighty revival movement all along the line from Maine to Oregon.

What is the reason that, as winter breaks into the beauty and gladness of spring, it is the rule for revival work to cease? Can God work best when winter is in her winding-sheet? The truth is, we expect to work for revivals in winter, and we always get what we believe and work for. If we would believe for revivals in the spring and summer, and work faithfully to secure them, we should certainly rejoicingly witness them. God wills revivals all the year round. Let the Church by her increasing labors say, "God's will be done."

The Radicals speak the truth once in a while. Thus Rev. A. W. Stevens, a Unitarian minister in good and regular standing said that—

"Personally he could not accept Jesus in any special sense as his Divine teacher. He did not consider that the Orthodox doctrines of eternal punishment and partial salvation could be disproved from the Scriptures."

This last word every honest reader of the Book must confess.

It is coming to light now that over three millions in land and money, have been given by the State of New York to the Roman Catholic Church, within a very few years. It is plain to see who will be the greatest losers by the recent revolution in Municipal affairs of that unfortunate city. The redemption of New York demands national thanksgiving.

An infamous and designing woman recently attempted to extort black-mail from Rev. Mr. Carter, an Episcopal clergyman of New York, accusing him of seduction, in hopes that, to quiet her, he would contribute toward her support. Mr. Carter, however, was not to be imposed upon, but confronted his accuser and he? accomplices with a suit for damages, and she owned up to the fraud. This is the true way to meet such harpies.

Original and Selected Papers.

A LITTLE WHILE.

BY THE LATE MRS. S. J. L. SOUTHER.

Only a little while,
Beloved, and God shall wipe these tears,
With wondrous pity in His gentle touch,
And banish all our fears.
He stoops to hear each sobbing moan of pain,
And with a tenderness that's all His own,
Ere long will break our chain.

Only a little while,
One short, short hour in which a heaven to win—
A heaven of light and purity and love,
Unmarred by touch of sin.
One hour of fierce temptation, toll, and pain,
And we, all glorious in victory,
A crown of life shall gain.

Only a little while;
We are going up through tribulation's night,
Washing our robes in Jesus' precious blood,
Making them pure and white.
Toll on, O, patient heart, in faith toll on,
In bridal garments thou shalt soon appear,
With golden harp and crown.

Only a little while,—
A little, little while, and we shall be
Beyond the wake of sorrow's surging waves,
Where there is no more sea.
Beyond the rock-girt coast, the storm-wind's roar,
Beyond these wakeful, waiting, wearying hours,
Where night shall be no more.

Only a little while,
Then all these restless yearnings shall be stilled,
The soul shall find its meed of utterance,
And be with glory filled.
A little while, and dawning light will come,
In rose-tipped clouds, through golden gates, and then
Eternal rest at home.

Only a little while!
Let us not murmur that the Father's rod
Has bruised the tender flesh with many stripes,
That thorny is the road;
For while there rest upon our Saviour's feet,
The cruel nail-prints made on Calvary,
Our sufferings should be sweet.

Only a little while,
That we can suffer with the bleeding Lamb,
Bear the sweet cross, and by our patient strength
Bring honor to His name.
Only one little hour to us is given,
To fight by our small taper precious souls
Along the way to heaven.

Only a little while;
A little while—be still, and suffer on;
Angels have not so high a mission given
To them as is thine own;
Then strike the harp of praise, O, weary one,
Soon from the heavenly tower will chime for thee
The beautiful "Well done."

Only a little while,
And we shall shout with all the ransomed throng
With angels and archangels 'round the throne
The holy, glad new song.
Hallelujah! death's waves will soon be past,
And to the marriage supper of the Lamb
We shall sit down at last.

CHRISTINA'S CALL.

BY MRS. O. W. SCOTT.

Mrs. Wheaton was having "the circle;" and had you climbed the long hill, that warm August afternoon, as did the ladies of the village, you would have been convinced that she considered it quite an event.

The entire premises were a most orderly appearance; even the little colony of outhouses, beehives, and hen-coops looked as if they had settled themselves for an afternoon chat. Within the farm-house, every vestige of work and worry was banished; and the old kitchen clock, as it tranquilly sounded its "tick tock" from one corner, seemed very different from the morning tyrant which had thrown out its "time flies, time flies," in such a positive and persistent way.

Everything in the silent kitchen sympathized, apparently, with the clock, and wore that very respectable air, which common things, used in the heat and bustle of work, assume when they are rubbed up for rest and display.

From the parlor came a murmur of voices; for, although quite early, the ladies of Shadyvale had already begun to assemble. Mrs. Wheaton was always sure of a full attendance, being, without any pretension a woman of great influence; and, besides, she was a marvelous cook, which certainly did not make her any less attractive to housewives always in want of recipes.

Tradition said that it was always pleasant when the meeting was appointed there, and surely this day was more than that. It was one of those glorious days that August treasures up to leave the world as her last legacy; a day so brimful of sunshine that nature seems

to push her breath to enjoy it, and even rebellious human nature grows plastic and genial under its influences.

The weather and the company were the very best that Shadyvale could afford, and the hostess was grateful for these blessings, but she could not help wishing in her inmost heart that Christina would help entertain the guests, as other girls would have done. Mrs. Wheaton was ambitious, and to have a grown-up daughter in the house who had no specimens of crochet, patchwork, wax-work, or her aunt's frames to exhibit, was sufficiently humiliating; but when that young lady refused to see the beauty of sewing-circles, and willfully absented herself therefrom, the case became really serious.

Christina had been up stairs bending over a volume of old "Atlantics" ever since the first parol came its appearance over the hill, and she had not noticed the number of arrivals, but when their old wagon rattled up to the door, she ran to the window, knowing that Robert had come with the minister's wife and Mother Stacy, it being the universal custom to send for these two worthies on all festive occasions.

"Take care, m'am, our old wagon is pretty unhandy," said Robert, as the old lady sought for the step with the tremulous uncertainty of age. "When I get rich I'll have a grand carriage to bring you in."

"O, la!" said she, reaching the ground at last. "Ministers don't often keep a kerridge, mustn't be getting proud, Robert." Christina saw an ominous scowl darken her brother's forehead; but, just then, while her mother was assisting the old lady up the steps, Mrs. Fairfield, the minister's wife, gave him a cheery little nod, and he smiled again as he turned that lumbering vehicle toward the barn.

"I wonder what that means!" said Christina to herself; and no sooner was the parlor door closed behind the new arrivals, than she ran down stairs, and out through the yard, scattering hens and chickens in all directions.

"Robert, what did Mrs. Fairfield nod for? have you got acquainted so quick?" Robert turned his broad, brown face toward her, and she could but notice the new, hopeful expression that lighted it. "I tell you what, Tina, I like her first-rate," said he, as he removed the harness from old Norman, who gave a shake of satisfaction as he trotted down the lane. Then picking up a stick to whistle, Yankee-boy fashion, he sat down to tell Tina all about it; for though very unlike, they were very firm friends, this brother and sister, drawn together by what they considered a mutual bond of misery.

"You know I sort of dreaded to go after her, I always had such dull times with old Sister Brindle, so I made Norman travel pretty fast the first mile; made me laugh to see her catch her breath, and bring the corners of her shawl round when we got to the long hill. But then she begun to talk, and was just as interested in farming as could be. Says she, 'Why, I think farmers are the happiest men we have, if they feel that the Lord called them to that work.' I caught at that, you know, and says I, 'Why, you don't mean to say that farmers are called?' and she says, 'Why not?' Then it seemed sort of natural to tell her all about it, and she talked real comforting till we took in Mother Stacy.

I tell you what, Tina Wheaton," said he, rising and brandishing his stick, "I feel in my bones that I never was made for a minister, and mother may talk till doomsday about my having a call. I can't see it. I don't suppose that little chicken is to blame for not being a robin, is he, now?" A loud hallo from the field just then reached his ear, and off he ran to his father's assistance.

"How easy it is for a boy to say, I'll do this, and I won't do that," sighed Christina, gazing half seriously after her sturdy brother.

She did not look her eighteen years as she sat there in the old barn. She was short in stature, and her head had a way of drooping forward which did not at all improve her appearance. Her eyes had a wistful, questioning gaze, and above and between them there brooded a little scowl, as though she were constantly puzzling over some enigma. Quite a common-place heroine she was apparently, and many a city miss of half her age would have excelled her in self-possession and address. She had quite forgotten the circle, when she saw her mother standing in the doorway, looking this way and that with her hand above her eyes. Of course there was no more meditation for the recreant daughter.

"Well, I am surprised! Why don't you come into the parlor?" said she, as Tina made her appearance.

"I'm going right in, mother," was the answer, as she dutifully followed Mrs. Wheaton into the parlor.

The ladies looked up and nodded as she entered, but

all were too much engaged in listening to Mrs. Wainwright's account of a late wedding, to do more; so she quietly sat down between Aunt Susan Dyke and the minister's wife.

"Want to know if you've got here at last," said Aunt Susan. "Where's your work? It's all the fashion to work at the circle. Here! hold up your hands!" and Aunt Susan threw a skein of blue yarn over them which she had been trying to wind alone, and then turned her attention to the Squire's wife again.

"As I was saying," said she, "they were married in church according to the Episcopal form, ring, rail, and all that. Miss Biscorn, she sat nearer the pulpit than I did, and she said that Agnes was very pale; but when she passed me, as the bridal cortege swept out, I am positive that one cheek was red. Mr. Murray, her husband is a beautiful man, and I never in all my life saw gloves fit as his did."

"O, dear!" sighed Jessie Lothrop, "how I should like to be married in church, with a ring, and lots of folks looking on."

"Why, Jessie Lothrop, what do you mean? You don't know what you are talking about," and her mamma sent a warning glance from the opposite corner.

"Yes, I do too, and you said yourself that you hoped I'd do as well as Agnes McPherson, so there!" said Miss Jessie, pouting and tossing her head.

"Did her dress trail?" asked Carrie Stearns.

"Yes, indeed! and all trimmed beautifully with lace and flowers." "That lace cost quite a little fortune, let me tell you," said Miss Fifer, the village dress-maker.

"Somebody's farm paid for it, too, I think likely. I wouldn't want to use any of McPherson's money on my dress, now I tell you," and Mrs. Trip, a tall, spare woman, who sat very straight, and looked very stern, clicked her knitting-needles with unwonted vigor, as she spoke.

At this, Mrs. Lane, a sweet-faced little woman who loved everybody, looked up from the handkerchief she was hem-stitching. "O, now, Sister Trip, we must be charitable. Remember that Mr. McPherson made his money before these temperance days."

"But not before the Bible was written," interposed their calm-eyed hostess.

"Well, Agnes will make a good wife, if her father isn't just what he ought to be," persisted Mrs. Lane.

"Yes, good as the common run," snapped the beligerent Mrs. Trip.

"And that an't saying much," said Mother Stacy. "In the good old days when I was young, when a girl got married she just bought a new white gown, and it didn't drag in the mud either. Five yards was enough, and no lace sewed on. Take some snuff, Susan?" and the old lady tapped her little snuff-box, lone relic of "the good old days."

"I often think of it," said Aunt Susan, repressing a sneeze, "and I tell Christina here that she won't be worth a tow string for any man's wife. If I'd read old newspapers when I was young, I guess I shouldn't have got the offers I did get." Aunt Susan's rejected "offers" were her rosary.

"I won't say that there is no good in these days, but it does seem as if the real good women of the St. Paul pattern are growing pretty scarce!" said Mrs. Wheaton.

"Very true!" remarked Mrs. Wainwright, smoothing her silk dress complacently. "Wiser heads than ours are puzzled over the changes of the past few years. Some women seem to think that they are going to do great things. Now husband has a niece that is studying medicine, I don't often mention it, but I really suppose she is going right straight through college. Husband wrote to her that he didn't approve at all, but she went on, headstrong as could be."

"Mercy on us!" ejaculated Mother Stacy.

"You surely do not consider it a crime for her to get an education, Sister Wainwright?" said Mrs. Fairfield.

"I certainly think a woman is in pretty poor business when she sets up to be a doctor," was the lofty reply.

"St. Paul tells us to be keepers at home," said Mrs. Wheaton.

"Very true, but after all, I believe that a woman has the right to use any particular talent that has been given her, whenever it does not conflict with more sacred duties. Perhaps this niece of yours is a natural physician, Sister Wainwright. Ought she not to educate herself accordingly?" said the minister's wife.

"O, I wasn't aware that you believed in Woman's Rights," said Mrs. Wainwright, sarcastically.

"Did you suppose she believed in woman's wrongs. Mrs. Wainwright?" asked Christina, with a sudden flash of resentment.

"Tina Wheaton, go build a fire in the kitchen," said her mother, sternly. The young girl's face flushed

painfully, but she obeyed, instantly leaving the room, and soon Mrs. Wheaton followed to prepare tea.

"O, did you ever!" groaned Aunt Susan. "That girl is the *unquietest* mortal that ever trod this earth, I do believe. Always doing something to make her mother worry. She has high notions of her smartness, now; going off to school is all she can think of; and the talk we've heard this afternoon will set her up 'mazingly," and the exemplary speaker sent a telling glance towards Mrs. Fairfield. There was an awkward silence after this speech, which no one seemed inclined to break, but soon the young doctor dashed by, and before the noise of his carriage had died away, the wheels of conversation were moving briskly; for, being unmarried, he had already aroused great interest in Shadyvale.

[To be continued.]

BEAUTY, UTILITY, AND TRUTH.

The production of beauty is pre-eminently the mission of art, and we require the artist to produce what shall kindle in the soul emotions of beauty, or we pronounce his efforts a failure. This he may do in various ways. He may transfer to canvas the mighty thoughts of God, as he has expressed them in the many-hued clouds, in the towering mountains, or in the vine covered valleys. He may also find fitting subjects for his skill in recording deeds of historic renown upon canvas, or from the depths of his own imagination, he may bring out more of beauty than real life ever affords.

The mission of art, however, is not limited merely to the delineation of beauty upon canvas. Passion and emotion have been taken captive and imprisoned forever in the fetters of form and color, by heaven-inspired painters, and with equal success has character been made to express itself from the pure cold marble, which, fashioned into fair proportions by the chisel of the sculptor, has grandly shown, not the passing emotion—the transient expression, but the concentrated result of all passions and all emotions—of all struggles and all disciplines, which have helped to form what is more than sentiment or passion, or emotion, namely, character.

The sense of beauty is thus appealed to through the eye by the pencil of the painter, and by the chisel of the sculptor. It can also be awakened and delighted in another way, through another sense. There is a world of beauty in the countless sounds that pour into the ear, and make the soul tremble with delight. Sounds the most familiar, and even those that are positively unmusical, if they are only heard under favorable circumstances, are not without charms of the ear.

Take such as these so finely described in one of the best passages of the "Deserted Village," and every one has heard them of a summer evening:—

"Sweet was the sound when oft at evening's close,
Up yonder hill the village murmur rose;
There as I passed with careless steps, and slow,
The mingling notes came softened from below;
The swain responsive, as the milk-maid sung,
The sober herd that lowed to meet their young;
The noisy geese that gabbled o'er the pool,
The playful children just let loose from school;
The watch-dog's voice that bay'd the whispering wind,
And the loud laugh that spoke the vacant mind;
These all in sweet confusion sought the shade,
And fill'd each pause the nightingale had made."

There is no end to the enjoyment that may be derived from the concord of sweet sounds, and the production of grand and soul-stirring harmony, whether by the human voice, or by means of a delicately manipulated instrument, is no less an art than that of the painter or sculptor.

When the "sweet Psalmist of Israel" stood before Saul in his moments of depression and fierce anger, and with the melody of his harp, charmed away the evil spirit, and soothed the troubled mind of the monarch, he was an artist as truly as if he had dipped his pencil in the sunset and spread the glories of departing day upon canvas.

And so are all the sons and daughters of music the votaries of a high art, and they minister to the sense of beauty in a way that holds the soul with as mighty a spell as ever can be thrown around it.

The domain of art is beauty. But we cannot live for beauty alone, nor even chiefly. Utility makes stronger demands upon man than beauty, and he is obliged to turn the forces of his being far more towards utilitarian results than towards those that are productive of beauty. The mouth and the back are imperious masters. Food and raiment and shelter are wants that are more pressing in their demands than are the wants of the eye or ear. To meet his material wants, man invokes the aid of science. Just as art is the handmaid of beauty—even so is science the handmaid of utility.

We seldom see a mind so nicely balanced that it shall appreciate art, and kindle at its merits, and at the same time realize the value of science. Beauty and utility

seem to be regarded as natural enemies, and it seems as hard to serve both as it does to serve two masters, when one is God and the other is Mammon. But beauty and utility are good friends. It is a mistake to live solely for either—to let either be the uppermost idea. Truth is a grander idea than either beauty or utility, and just as art is the servant of beauty, and science that of utility, both utility and beauty should be the servants of truth. There be those who have such sensuous tendencies that they dream away life in a panorama of waking visions as fascinating and as unreal as those of an opium-eater. There be others so matter of fact that they can see no good in anything, unless they can eat it or drink it or wear it. The true worker and the true enjoyer is he who knows how to create an atmosphere over even his most utilitarian pursuits—who can make what is beautiful tributary to what is useful, and both to what is true.

CONSISTENCY OF TRUTH.

Truth never contradicts itself. It is always in consonance with the reality and fitness of things. Although it is everywhere and in everything, yet it always agrees with itself and the laws which govern the universe. All its parts, whether in mathematics, mechanism, science, government, morals, or religion, are harmoniously adjusted, the one to the other, and hang together in order, beauty, and symmetry. Error is crooked and deformed, because self-contradictory; but truth is majestic and peerless, because self-agreeing.

Truth could not be itself if it were not always of a piece. Its sublime self-consistency is its charm and its beauty. The least variance with itself, in any of its parts, would untruth it. We would as soon look for darkness from light, heat from cold, music from discord, or happiness from guilt, as to see truth self-opposed or inharmonious. Its consistency is its diadem. Lord Shaftesbury justly observes: "The most natural beauty in the world is moral truth; for all beauty is truth. True features make the beauty of the face; and true proportions the beauty of architecture; as true measures that of harmony and music."

Beauty is the creation always of truth. So, from the very nature of things, what is not true as an ideal possibility, or an objective reality, cannot be beautiful. The rose is beautiful because of the adaptation of its several parts and colors to our sense of the beautiful. Any given piece of mechanism, combining with nice artistic designs grace of proportion and elegance of finish, is so for the same reason. The creations of art are only beautiful in the proportion that they embody a just conception of the natural and the real; only so far as they "hold the mirror up to nature, so that nature can look up and see herself," can they inspire the emotion of the beautiful.

Truth is the perfection of beauty. It is beauty itself. Who can paint it? or who can throw its true proportions and colors upon the canvas? No human limner can do it justice. Like the effort to "gild refined gold, to paint the lily, or to add another hue to the rainbow," were "wasteful and ridiculous excess" to attempt it. It is simply beyond description. In the language of a gifted poet:—

"It is not in the power
Of painting or of sculpture to express
Aught so divine as the fair form of Truth!
The creatures of their art may catch the eye,
But her sweet nature captivates the soul."

The whole secret of the beauty of truth, wherever or in whatever manifested, consists in its harmonious self-agreement—its accordance with the eternal nature and reason of things. Always true to itself and its sublime mission among men, it is an evangel in the world to assimilate to itself, and enrobe it in the light, purity, and beauty of heaven.

WHAT IS YOUR LIFE?—This is an important question, and yet how few properly consider it! What is your life in its security, objects, influences, responsibilities, and results? The security of life is very uncertain, slender—to-morrow it may be gone.

"Death rides on every breeze,
And lurks in every flower."

Life was given for noble objects, but how seldom are they attained? The aims of life with most, how low, simply for wealth, ease, social position, honor, pleasure! Such aims are unworthy being made in the image of God, endowed with faculties of such amazing power, and susceptible of untold development. God requires each to write his name high in the records of noble achievements for humanity.

Life is constantly stamping its influence upon us, making us better or worse. An ancient artist once said that he was "painting for eternity;" but in a more important sense, we are painting our own portraits, and when finished, as they will be when life closes, will be hung up

for our own, and the gaze of the universe. Every touch of life is completing the portrait, and the last finishing touch will soon be given. O give it the finish of a well-spent life; let it speak of noble deeds, of unselfish devotion to Christ and his cause, of the greatest amount of good, and you will delight to see it in the heavenly temple, with those of the good and the pious of all the ages.

What responsibilities attach to life? On every part of life is written by the Divine hand, "Occupy, till I come!" Improve every moment, every blessing, every opportunity for doing and getting good. There is not a single possession, a single talent but we are responsible for its improvement. How solemn this aspect of life? Who can think of such responsibilities without the deepest concern, and without purpose to do the will of God?

Life has its results—they follow every act; and though not always seen at the time, they will sooner or later appear. This is the sowing time, the great final harvest will follow. The Apostle tells us what that harvest will be. "If we sow to the flesh, we shall reap corruption; but if we sow to the Spirit, we shall reap life everlasting." Sow to the Spirit, and glorious will be the harvest.

TEN RULES NOT TO BE OBSERVED AT CHURCH.

1. Never open your pew door to a stranger wanting a seat. He may have designs on your purse.
2. If the sexton brings a stranger to your door, look daggers at him, and make him just as uncomfortable as you can.
3. Take out your watch several times during the sermon, and if it has a hunting case, shut it up with a sharp snap. It may hurry the preacher.
4. When you return your hymn-book to the rack, let it go down with a bang; it enlivens the service.
5. Wear the most stylish dress you have. It shows you don't care for the proprieties.
6. Rush to the pew-door on the instant of the last amen. You are glad it is over.
7. Stop in the aisle to salute all your friends, and turn about, if possible, in the crowd. It makes you conspicuous.
8. Tread on as many dresses of the ladies as you can, and make them look around.
9. In the door, stand still, and have a chat, so as to hinder all behind you from getting out.
10. Light a cigar on the walk, and puff the smoke, so as to annoy everybody near you.

WHAT WE NEED.

The Central Christian Advocate speaking of the charges which some demand in the polity of the Methodist Church, says: "The great institutions of the Church need not be changed, but we need most of all the outpouring of the Holy Ghost upon all our ministers and members. Methodism with the Pentecostal baptisms would make a world-wide impression. Now she needs a feeble light; then she would spread such a fire as by the grace of God would be seen over the whole earth. Our prime want is not more machinery, but more of the Holy Ghost in our lives and preaching. We feel a sort of dread when we see the Church hoping or depending on any other means of saving sinners than the Holy Ghost. Dry, scholastic preaching, devoid of spiritual power and unction, will only paralyze the Church. It is a sad thing to see any Church trying to live without the life which Christ imparts. There is but one spiritual life, and that is Christ Jesus himself. He lives in us, if we are His. Our strength and hope are in Him. We need not more machinery, but more power, and power is the indwelling of the Holy Ghost. If the Church drifts away from the old doctrine and the old experience of the regenerating, sanctifying effects of the Holy Spirit, she will perish, for she has no real glory, no real power but this. All else is but the walls and trappings of the temple; this is the Shekinah on the mercy-seat, the light and fire on our altars."

SPUNKY.—Young ladies generally loathe tobacco, but are too modest to say so, and young gentlemen do not always respect their feelings enough to dispense with cigars, even in their company. An episode a little unusual transpired not long since: Two young people were riding for pleasure. The young gentleman asked his companion if tobacco was offensive to her. She replied that it was. That was frank, and just as any young lady ought to answer. Soon they came to a grocery, and the young man expressed his desire for a cigar, but was dissuaded, and drove on. By and by they came to another, and he, driving to the door, jumped out saying, "I must have a cigar." The lady quietly reminded him that as the matter then stood if he chose to seek his cigar, he would find his horse and carriage at her father's door. "Do you mean that?" he asked in surprise. "Yes, I do," was the reply. He omitted the purchase of his cigar, and drove the rounds rather unsocially, without a smoke. That was a good testimony, and our young friends have neither of them forgotten it.

THE SURE WAY.—If we would proceed rapidly in the strait and narrow way, run in the way of God's commandments, and reach the heights of the celestial Canaan our "feet must be shod with the preparation of the Gospel of peace."

For the Children.

HOME.

Sitting by my fireside,
Babe on my knee,
Cuddling little Sallie,
Busy as a bee.

Wife getting supper,
Table snowy white,
Furthest china gleaming,
Golden biscuits light.

Fragrant tea-urn steaming,
Crystal quinces rare,
Rosy firelight gleaming
On the picture fair.

Dainty fingers folded,
Drooped the golden head,
Asking for a blessing
On our daily bread.

Smiling seraphs hover,
Air is full of wings,
Love—dear love abiding,
This the song he sings:

"Love ye one another,
Children of the King,
With the strain immortal,
Heavenly arches ring."

"In thy home eternal,
Only love abides,
Quaff the joys supernal,
From Life's crystal tides."

S. F. WIGGIN.

TOO SURE.

"What is the Time, John?"

"Ten minutes to nine."

"I thought it was later."

"Did you? I am sure it is what I say."

"Thank you."

The boy who had inquired of John, and who trusted to his word, ran down the street.

"That's good," he said to himself. "I shall just have time to do what I wish and get back to school by nine o'clock."

He ran as fast as he could for three minutes. Then he stopped, for he heard a sound. The church bells were striking nine.

Very vexed he felt as he retraced his steps as quickly as he had come.

But when he reached school he found that the door was shut.

He went in among the "late boys," and consequently lost his place in the class.

"It was too bad of you to deceive me, John," he said, as he passed him. "If it had not been for you I should have been early."

"I suppose it was later than I thought," said John.

"Yes, but you should not have told me you were sure unless you had been so."

"That is just like John Stevenson," said another boy, "he is always so sure about things."

There was no time for further remark, as the boys were obliged to take their places.

"John Stevenson, look over these exercises in dictation," said one of the teachers.

John did not particularly like that work. The exercises had been written by the younger boys, and most of them had plenty of mistakes to correct.

John read the first dozen lines on each slate. If they were correct he did not take the trouble to go on, but wrote the word Correct at the bottom of the slate. If there were errors in the first dozen, he concluded there might be others, and therefore read the whole.

It took him nearly half an hour to do. When it was done he returned the slates to the teacher.

"Have you marked all the errors, John?"

"Yes, sir."

"Are you sure you have overlooked none?"

"Quite sure," said John.

But casting his eye swiftly over the uppermost slate, the teacher found towards the bottom two mistakes that had been overlooked.

"You should be more careful before you make an assertion, John," said he, when he had called John's attention to them. "It is very dishonorable to say you are sure of a thing when you are not at all sure."

When the morning lessons were nearly over, the master called for the ciphering books.

"Is this sum correct, John?"

"Yes, quite correct, sir."

"Have you done it carefully?"

"Yes, I am sure there is no mistake."

"You are much too sure," said the master. "If you work it again you will find that one figure is incorrect."

John was not very pleased at that. He wanted to go home with the other boys, and now he was obliged to remain and get the sum right before he left.

When he was ready to go, the master spoke a few special words to him.

"Three times this morning, John Stevenson, you have said you were sure of what you asserted, and each time you were wrong. You are too self-confident. You should take the trouble really to satisfy yourself as to the correctness of a thing before you declare it to be so. I hope you will learn the truth that you are very likely to be mistaken, and that, therefore, you should be exceedingly particular about what you say."

But the habit which John had formed was too deep to be easily altered, and although he did try to be a little more careful before he made an assertion, he was just as self-confident as ever.

Some time after John left school, and was apprenticed to a draper.

He was quick to learn, and when he had only been in the shop two or three months he began to serve customers. He thought it very unnecessary indeed for one of the older persons to stand by and see that he did it properly.

"I am quite sure I know how to do it," said he.

But other people were not quite so sure; and thought it better that he should have some supervision.

"Have your bills examined always, Stevenson," said the foreman.

"That is too bad," thought John. "As if I do not know how to work a little addition sum like that!"

It always vexed him to have to take his bills for examination, but of course he had to conform to the rule.

On one occasion, however, a lady was in a great hurry, and did not want to be kept a moment longer than was necessary. John made out the bill, and she paid it.

"Is it right, Stevenson? Let me see," said the foreman.

"I am sure it is right," said John, "and the lady does not want to stay."

So the money was paid, and John gave the lady the change.

But in the evening when the checks came to be examined, a mistake was discovered.

The next morning John was summoned into the office, and asked to account for the deficiency.

"Here is a mistake of ten shillings in the bill about which you were so sure yesterday, Stevenson," said the foreman.

John cast it up, and found it was so.

"I thought I was very careful. I cannot account for the mistake," said he.

"You were foolishly confident in yourself, you see. Did you know the lady?"

"No, I never saw her before."

"I did not know her either, so of course you will have to pay this ten shillings yourself."

"I?" said John, with a red face and sinking heart.

"Certainly. Who should lose it if not you?"

"I do not want to spare the money."

"I cannot help that. You will always have to make good any losses that occur through your own carelessness."

So John paid it; and he was very short of pocket-money for several weeks afterwards in consequence.

But it did him good. He had been made to see that he was not nearly as infallible as he had supposed himself to be. It taught him to be careful. And it taught him humility also.

In future, when he was tempted to be too sure about anything, he thought of the half-sovereign which he had lost, and was always willing that others should test what he had done so that there might be no mistake. — *Christian World*.

CHILDREN. — I like children, — he said to me one day at table. I like 'em, and I respect 'em. Pretty much all the honest truth-telling there is in the world is done by them. Do you know they play the part in the household which the king's jester, who very often had a mighty long head under his cap and bells, used to play for a monarch? There's no radical club like a nest of little folks in a nursery. Did you ever watch a baby's fingers? I have, often enough, though I never knew what it was to own one. — The Master paused half a minute or so, — sighed, — perhaps at thinking what he had missed in life, — looked up at me a little vacantly. I saw what was the matter; he had lost the thread of his talk.

— Baby's fingers, — I intercalated.

— Yes, yes; did you ever see how they will poke those wonderful little fingers of theirs into every fold and crack and crevice they can get at? That is their first education, feeling their way into the solid facts of the material world. When they begin to talk it is the same thing over again in another shape. If there is a crack or a flaw in your answer to their confounded shoulder-hitting questions, they will poke and poke until they have got it gaping just as the baby's fingers have made a rent out of that atom of a hole in his pinafore that your old eyes never took notice of. Then they make such fools of us by copying on a small scale what

we do in the grand manner. — HOLMES, in the *Atlantic Monthly*.

LIFE INSURANCE. — We learn that the annual statement of the Asbury Life Insurance Company, recently presented to the Board of Directors, was exceedingly complimentary to the new management, as well as gratifying to the Directors. The amount paid out for death claims must have mitigated the sorrows of bereavement, and relieved many families from the discomfort of poverty. We understand that a number of the widows of Methodist ministers and laymen would have been left without any means of support but for the prudence of their deceased husbands. Before such practical arguments all opposition to life insurance must pass away, and every fair mind acknowledge that it is one of the real blessings of the age. We are highly gratified to learn by the advertisement in our columns that owing to the ill health of A. V. Stout, esq., the Directors have just elected two additional Vice-Presidents: Mr. M. D. Savin, formerly Superintendent of Agencies, and Mr. D. T. Macfarlane, for eight years connected with the Guardian Life Insurance Company. Both of these gentlemen have long been favorably known in Methodist as well as life insurance circles. We judge that the Asbury means business, and that whatever of energy, economy, and prudence may be required to place the company among the strongest and most useful, will be forthcoming on the part of the energetic officers now at its head. — *Advocate*.

Woodward & Brown, with an experience of more than thirty years in the manufacture of pianos, have succeeded in perfecting their instruments to such a degree of nicety that the most fastidious are compelled to yield to the superiority of the tone, which is replete with vibration while free from harshness; mellow, yet sonorous and resonant, giving them a delicious singing quality unsurpassed by any foreign or American piano under all conditions of the atmosphere. No piano can surpass them in retaining a uniformity of pitch, which must be invaluable where there is a paucity of good tuners.

Many testimonials from those who have used the Woodward & Brown pianos prove, unequivocally their excellence. Parties wishing to obtain a good piano should examine these instruments before purchasing any other.

MAKING HASTE TO BE RICH.

A Sermon preached before the Young Men's Christian Association, in Tremont Temple, Boston.

BY REV. GEORGE S. HARE, D. D.

"He that maketh haste to be rich shall not be innocent." — PROVERBS XXIII. 20.

There is hardly a truth in all God's Word more practical and palpable than that contained in this text; and, perhaps, there is hardly another more universally disregarded among men. How very few think it wrong to "make haste to be rich." How very few pause to ask themselves, or their Bibles, whether it is wrong or not. And yet here we have the broad assertion that it is given under God's hand and seal, in language most unequivocal.

Among the Ten Commandments we find this: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Now why is this commandment written? Because to desire your neighbor's house, or anything that is your neighbor's, is to desire to do your neighbor a wrong. You cannot both have the same thing at the same time. If you desire to possess what belongs to him, you desire to impoverish him to enrich yourself. In the same catalogue we have another command: "Thou shalt not steal." Why? Because to steal is to make your neighbor poorer, that you may be richer. These two commandments have their basis in another, which is God's royal law for the regulation of all intercourse between man and man: "Thou shalt love thy neighbor as thyself." To "make haste to be rich," is to violate the principle of this royal law. A man cannot ordinarily, and perhaps it may be said with truth, can never amass riches suddenly without impoverishing others in proportion as he enriches himself. We do not find the Bible anywhere teaching that it is wrong for a man to amass wealth if he does it by legitimate means, and does not take away from others the property which he secures to himself. But he must not rob others for his own aggrandizement. Any method of gaining wealth which implies such a result is a violation of the royal law of love, and he who employs it cannot "be innocent."

The legitimate and truly "innocent" way of getting rich is to produce, and not to steal. The riches which you have accumulated, if they are yours honestly, are so much added to the wealth of the world, and not so much taken out of other men's coffers and put into your own. If you have labored honestly and diligently, and have produced so much from your farm, your workshop, or your brain, that its sale at an honest bargain has made you rich, you have done your neighbor no wrong, and have made nobody poorer, but rather everybody richer by your gains; for in the world's true wealth there is a sort of common stock, and all men are gainers by its increase. Or if, as a merchant, you have invested so much capital, and expended so much labor, and brought into exercise so much skill and prudence, — not trickery and meanness, — that the fair pay for the use of your capital and labor and skill, and the honest reward of your diligence and prudence, have come to be a large fortune, that is all right. You have made a fortune — not stolen one. Or if you are simply a capitalist, and so invest your means that an honest price for the use of them, when paid, constitutes you a rich man, the Bible seems to say nothing against that; for your gain is not then another man's loss. It is a truth as old as the curse which fell upon Adam in the garden — "In the sweat of thy

face thou shalt eat thy bread"—a truth which the recklessness and haste of these modern times can never transform into a lie, that riches cannot be produced hastily. You may take a fortune out of your neighbor's pocket, and put it into your own with great rapidity, if you happen to be sharper than he; and if you have many neighbors, and by position or circumstances are enabled to take them at a disadvantage, you may easily take so much from each of them that the sum of your abstractions makes you rich in "haste;" but this is not producing wealth—it is taking it away from others. I suppose the old commandment back, there among the ten, would call it stealing. Ever since the fall, our dear old mother, from whose bosom we all draw our sustenance, and in whose bosom we shall all sleep at last, has yielded up her treasures slowly—not faster, surely, than has been needful to give a frugal inheritance to each new son that has been born to her. And it is God's will that he who gets his inheritance, be it larger or smaller, should earn it, and not filch it from his brethren. If he waits to earn it, he will not get it in haste. A man already rich, if he be prudent, will of necessity get richer very fast; but a man of no means will not get rich in haste, and do it innocently. It is next to, if not quite an impossibility. If a man gets rich in haste, when he comes to count his gains, and look whence they have come, he will find that it is he, and not the world, that is richer; and that in proportion as he has gained, others have lost; that in his mad haste he has forgotten the rights of other men, and done them a grievous wrong. It would be wrong for me to steal ten thousand dollars from A, and twenty thousand from B, and fifty thousand from C, and a hundred thousand from D, and thus make haste to be rich; and it is just as wrong for any man to take money from his neighbor for his own aggrandizement, without returning him an equivalent by means which the world does not call stealing.

It is by a violation of this same principle that gambling becomes a sin. The gambler produces nothing. He takes from others to enrich himself. He can only gain by others' loss; the more rapidly, therefore, his gains increase, the greater the injury he does to society, and the deeper the wrong which he works among his brother men.

It has come to pass that there are more ways of gambling than one. Men sit around a faro-table, and with bloodshot eyes and burning brain play heavily from eve to midnight, and from midnight to morn, and the State makes laws against this, and condemns it as a high misdemeanor, and plums men lift up their hands in holy horror at such gambling. But men buy stocks of all sorts—stocks which have a being, and stocks which have no being—buy and sell upon the very same principle upon which the gambler of the faro-table "stakes his pile," and he of the race-course proffers his "bet"—buy and sell with the very same understanding that what they gain must be another's loss; that if anything comes into their pockets, it surely comes out of somebody else's, and that is called a "transaction." And grave professors of godliness, and sanctimonious ministers of the Gospel, have been known to engage in such "transactions," "making haste to be rich;" not content to earn money, and not ashamed to gamble for it, and not hesitating to violate the eighth and tenth commandments, and that royal commandment, also, which comprehends all the rest; while they would deem it a disgrace too deep to be wiped away if they should be seen at a faro-table, or caught betting at a horse-race. Does God, whose law is violated, discover any difference as to the criminality of the proceedings? It would not be right to say that there are no honest dealers in stocks—that stocks are never bought and sold fairly; only when men gamble, it makes no difference whether the implements be stocks or cards. They are both stamped with the guilt which is forever attendant upon a "haste to be rich."

Speculation, in the ordinary commercial acceptance of the word, is another violation of the principle upon which men are forbidden to "make haste to be rich." A speculator is now a man who buys large quantities of any commodity, for the purpose of creating such a scarcity of it as will enable him to sell it at a price above its real value. This simple statement reveals the guilt of the proceeding. Every dollar that he gets for the purchased commodity, over and above what it is really worth to the consumer, is a dollar taken from the consumer's pocket without rendering an equivalent, and is a direct violation of the principle of the commandment, "Thou shalt not steal." The manufacturer who pays his workmen less wages than he can afford to pay them, or than they fairly earn for him, violates this principle. And the laborer who consents to receive more wages from his employer than he honestly earns, violates it also.

Another violation of the principle under discussion occurs when men, in their haste to be rich, expand their business beyond what their actual capital will warrant.

When a man, with a capital of thirty thousand dollars does a business of three or four hundred thousand per year,—as often happens,—although he does not always and of necessity rob others in doing so, yet it very generally comes to pass that he does it. In such a business at least two or three hundred thousand dollars are constantly exposed to an utter loss. Any commercial disaster which should overthrow him would leave him in debt so many more dollars than he could possibly pay; and he is therefore holding so much of other men's property in constant jeopardy. This is infringing upon the rights of others in a manner totally inconsistent with the law of love; and whatever gains he receives, are won at the expense of a continual hazard and wrong to his creditors.

An undue extravagance, growing directly out of the haste to be rich, which is so prevalent amongst us, discloses also its sin. Men in "haste to be rich" are very prone to act as if they were already rich. Why do men desire riches? Not usually for the bare luxury of possession, but for the sake of the comfort, the pleasure, the splendor that wealth will enable them to purchase. Smith does not envy Brown the possession of his strong box, his bonds, his deeds, his mortgages, so much as he envies him his fine house and his fine furniture, and his horses and carriages and servants. He would like a strong box and deeds and bonds and mortgages, but he wants them only as the means of procuring for himself the luxuries and the equipage and the splendor which they buy for Brown. Now if all

Smith's debts were paid, and his affairs honestly settled, he would not have ten or twenty thousand dollars in the world. Brown would have half a million. But Smith is doing a business nearly as large as Brown's; for Brown's capital is his own, and he does not like to put it in hazard. Smith's capital is somebody else's, and he does not mind a few risks. Smith likes horses and carriages and trappings as well as Brown. His credit is good; why should he not have them? He is in haste to get these things; why not have them now? In nine instances out of ten he does have them. And when by and by he fails, or dies insolvent, and his estate pays ten cents on a dollar, the world finds out that all this show and parade and luxury has been at the expense of other men than Smith, and that in his "haste to be rich, he has not been innocent."

Now who does not know that this plain principle of justice and humanity, which forbids a "haste to be rich," is habitually and awfully violated all over this country; and that instead of heeding the warning couched in the simple words of the wise man, our citizens are distinguished for nothing else so much as their headlong haste for riches. Stock gambling has been an honorable and dignified employment, over which grave men have said their prayers, and in which leading merchants and citizens have engaged without an apparent compunction of conscience. Speculators have bought our meat and our bread and our sugar, and from time to time have hoarded almost everything we eat or drink in their store-houses, until they could compel us to exhaust our last shilling in its purchase, and then, with our money in their pockets, they have appeared before us smoothing their sleek faces, and saying their smooth prayers, and we have all looked up and revered them, and counted them worthy men and good citizens. And thousands on thousands have rushed into the largest possible business,—some with the smallest possible capital,—and we have patted them on the shoulder, and called them "enterprising, smart, brave men," who have caught the spirit of the age, and are possessed of the true American pluck. And they have rolled past us in unpaid-for carriages, and have built palaces, and luxuriated in broadcloth and brocade, with money that should have gone to pay their honest debts, and to give stability to their business; and it has all charmed us, and seemed very pleasant—only when, as from time to time one of these bubbles has burst, it has pained us to learn how many honest men, of humble pretensions, have suffered in its collapse; and we have wondered how a balloon of so tender material, and so large inflation, could have gone so high before it received a fracture. Or when, as in 1857, there has been what we call a great crisis,—that is, a great commercial explosion,—and all the bubbles have burst together, the concussion has blown thousands of fortunes to atoms, we have stood aghast and horrified for a brief period, and have owned up that our haste for riches was a sad mistake, and not quite innocent. But it has never taken us long to recover from our fright, and then we have gone on as before. And men have taught, and are to-day teaching their children that the grand object of life is to make a fortune, and that he who does it most rapidly is most to be praised; and that, moreover, so one avoids the State Prison, and keeps his place in society, it is not best to be too squeamish about the means. Thus we have gone on careering in hot haste after riches, and acquiring the name of a fast people in general, but particularly in our efforts for wealth. And all the way along we have been demonstrating the truth of the wise man's assertion, "He that maketh haste to be rich shall not be innocent."

We were lately engaged in one of the most terrible and bloody wars of all history. We spent uncounted treasure. We poured out rivers of blood, and it was all because in our haste for material prosperity, we had overlooked great moral principles till social evils had grown to monstrous size, and taken in their hands the firebrand and the sword. And the war furnished one of the strongest and darkest illustrations of the demoralizing influence of this greedy passion for sudden gains, that the world has ever seen. There were plenty of men, who, while this war was going on, while their neighbors and their brothers were wrestling in the tug of mortal strife, or dying of ghastly wounds, or ghastlier disease, in field and hospital, while their country, torn by intestine feuds, staggered and reeled as if the hand of fate had smitten her a mortal blow, while every instinct of patriotism, and every impulse of piety demanded an unselfish devotion to her welfare; while the fathers called to them from their moss-grown graves, and the sons from their lowly sleep on battle-fields, still wet with blood; summoning their manhood, their charity, their faith, their honor, for the land that bore them. There were plenty of men among us whose only object was gain, whose only haste was for riches.

Let us thank God there were so many to whom this censure does not apply. Let us praise Him for the noble men who loved their country better than life or gold, for the treasures poured out for humanity's sake, for the hardships borne by uncomplaining men and women for the land and the cause they loved. Heavy taxes, high prices, a constant drain on charity for the sick and the wounded among our brave soldiers, tested virtue then. And the heroism that bore them uncomplainingly, that suffered privations cheerfully, that was willing to forego profit, and accept less for the sake of coming generations deserves its meed of praise. It was felt on the battle-field, and it strengthened the arms of brave men who struck for liberty.

But how shameful by the side of such heroism, how loathsome in the hour of the nation's peril, was that "haste to be rich," which turned a deaf ear to every call of patriotism, which willingly increased the burdens of a people already staggering beneath their load, which fattened on the sufferings of the land, and coined the life-blood of its brave defenders into gold. The currency of the country was depreciated, the necessities of life were raised in price, and hoarded, the poor man's and the soldier's children were sent hungry and starving to bed, not simply by the exigencies of the time, but for purposes of private and personal aggrandizement. If, in ordinary times the haste to be rich is the destroyer of innocence,—in the times of which I speak, it was the parent of foul and desperate crime. And the vultures who fed like carrion crows on the necessities of the nation, and the leeches who gladly sucked

its life-blood for their own fattening, were fearful instances of the demoralizing power of this greed for sudden wealth.

As we draw toward the close of this discussion, an old truth so closely interwoven with it as to demand a notice, presses upon our thoughts. It may be stated in two forms: The first is, that it is vastly more important to regard the rights and the welfare of others, than to secure riches. One can win the divine favor and attain to heaven's glories, and remain a poor man all his life, but he cannot have that favor, nor win those glories if he deny the rights, and disregard the happiness of his fellow-men. Before Heaven all human rights are sacred, and he who tramples on another's privileges, deserves and provokes its disapprobation. The great law of humanity, "Do unto others as ye would that others should do unto you," may not be warped or twisted for the sake of self; and gold and silver won by its violation shall eat the soul at last "as if they were fire." It is better for a man to wear upon his head the crown of integrity, and in his heart the consciousness that he has never wronged his brother, than to roll in chariots, or flaunt in velvet, or to be the possessor of uncounted wealth. Lazarus, homeless and houseless, was a richer man in God's sight, than Dives arrayed in purple and gold.

It is hardly to be hoped that men who have spent the better part of life upon the principle that possession is its great end, will heed these teachings; but the young, as they go forth to mingle with the world's pursuits, should be admonished to pause, for their own honor's sake, and secure allegiance to the Gospel's royal law of love. Determine, once for all, young man, that your respect for the rights of others, even the humblest and the lowliest, shall forever hold the mastery of your greed for gain; that no man shall have cause to feel that in your efforts for success his interests are jeopardized; that none bearing God's image shall be to you other than a friend and a brother. Determine to starve and die rather than oppress, and wrong, and cheat. It may be that such a determination will, from year to year, cost you something pecuniarily. It may be that it will every now and then provoke the smile of some worldly-wise man, or the scorn of some devotee to gain. It will, without doubt, defer the day when you will be rich in this world's goods, and may put it so far on that you will never see it. But it will always bring you a clear conscience and a brave heart. It will win for you the respect of honest men, and it will cover you with the benediction of the Almighty. It will make you rich in the soul's noblest treasures; and when death beckons you, and the future opens its arms to receive you, it shall be to you "an inheritance incorruptible and undefiled, and that fadeth not away."

The other form in which this discussion recalls the same truth, is, that while it is not wrong to seek by honest means, to acquire a competence, and even to amass riches, wealth should never be more than a secondary object of pursuit. Notwithstanding this truth has been so sadly forgotten, and is so utterly disregarded by millions, it is yet an old truth—older even than revelation itself—for it lies imbedded in the very constitution of man. Why is it sinful to make haste to be rich? Certainly if riches were essential to our happiness, if the want of property were the soul's greatest want, there would be no check imposed upon our desire for accumulation. We should be taught to "make haste" after wealth if it were our chief good. If it were essential to our manhood, to our dignity, our honor, that we should wear broadcloth, and ride in carriages, and feed on dainties, then broadcloths and carriages and luxuries would deserve our first and fondest regards. But happiness, and dignity, and honor, and manhood, are within, and not without us. They are to be cultivated, and not put on, developed, and not bought. They may exist in close companionship with poverty and hunger; but if we have them we are better off by far than a millionaire who has them not. The stored treasures of the heart, the unsunned, the unfathomable mines of the soul, the broad and boundless realms of thought, the freighted ocean of man's love, his gratitude, his hope; these, ah! these are richer than gold, dearer than treasures. And yet how few regard them so. How many bearing about with them a treasure richer than Golconda or Australia ever furnished, when they see the chariot of wealth rolling by, forget the intrinsic dignity of their own minds in a poor, degrading envy of the vain pageant, or when introduced into the mansion of wealth, and led through its succession of splendid apartments, filled with rich and gorgeous furniture, feel as if they, lofty and immortal beings that they are, were but ordinary things amid the tinsel show around them, or as if they were mere ordinary beings for the perishing glare of the things amid which they walk. And yet, what wealth, what power, what glory has every man in his own nature! What happiness and joy are there for him, if he do but cultivate his powers, and with God's help develop his own immortal resources. How clearly does our subject speak again and here, to the young, telling them how much better it is to be a man, than a millionaire, to possess the soul's wealth, than earth's perishing treasures. Will the young men who hear me, ponder? Will they train their immortal faculties, and prize the wealth that is in them high above the wealth that is around them? Make no haste, young man, to be rich. It is of the smallest possible consequence whether you be rich or not, as compared with the possession of a true and noble manhood, which wears God's image, does His work, and glorifies His name. "The improvement and development of my immortal nature first, the acquisition of wealth afterward; so it come without hindrance to this work, and without degradation"; let this be your motto. In the choice of a profession, abide by it; choosing that pursuit which shall seem best adapted to the development of your powers, and in which you believe yourself best fitted to serve and bless your fellowmen. Do not, for God's sake, and your own, do not choose a profession, nor engage in a pursuit simply because you think you can get money by it. In pursuing your calling, too, let your conduct be regulated by this principle: Do that which will add most to your soul's wealth and the world's happiness, rather than that which will increase your houses and lands. O, how much better to be rich in faith, and love, and hope, than in mere worldly gain. Make haste for these things, for they are the soul's true treasures, developing every faculty, and quickening the whole life into immortal bloom.

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THE HERALD.

BOSTON, MARCH 21, 1872.

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Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

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Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.

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THE BEGINNING OF THE CHRIST-LIFE.

Much has been written by ambitious scientists on the beginnings of physical life. It has been found in protoplasm, which is only another name for ignorance, in everything but its true source, the creative power of God. But the beginnings of a higher life are more interesting and important. Not the first stirrings of material, nor yet of immortal being, are most fitting themes for contemplation, but the beginnings of that higher life, without which the vitality of both body and soul may be infinitely more of a curse than a benediction.

The Christ-life is a secret more profound than any of its lower predecessors. If Agassiz surrenders unsolved the problem of life in the lowest fish of the sea, and coral of the rocks; if Hamilton and Mill acknowledge the secret of spirit-life too subtle for their eye, how much more profound the secret of secrets, the renewal of the lost soul in its divine image, the upspringing in the heart, dead in unbelief, of all the gracious movings and growings of the Spirit of God.

Many flippantly talk of Christianity, who have not the first conception (we use the word in its vital sense) of Christianity. They cannot understand the things of the Spirit, for they are spiritually discerned. "Can't I understand the Greek Testament," says one of the brilliant preachers of a Christless creed, "because I am not, as you say, 'converted'?" Don't I know the Greek grammar?" "You may know the Greek grammar," is the reply, "but you cannot know the Greek Testament, for its soul is beneath and within its text, and is only revealed to the believing heart." "I went into a meeting at the camp-ground," said a brilliant lady of unevangelical culture, "and heard the dullest repetition of talk, all telling the same thing. It was tedious beyond description." Ah, if her own spiritual senses had been touched with the creative power of the Christ-life, how different would have been her consciousness!

But while this life is so hidden from the wise and prudent, who are unwilling to accept its regenerative forces, it is none the less clearly revealed unto babes who believe. The author of "The Coming Race" says that the infants of the inner earth are born with "vril" power, and can fly and act with a power that no man, however accomplished, can attain in a life-time. So, out of the mouths of babes and sucklings in the Christ-life, God ordains strength, which stills all these enemies by its simplicity and power of faith.

This life, though hidden as to its origin, is not concealed as to its manner or results. The life that is soon to cover hillside and valley with its abundance, is hidden as to its innermost character, but not as to its manifestation. It overflows all barrenness, and makes the wilderness and the solitary place glad with its beautifying presence. The Christ-life pours forth in like abundance. It is a stream divine that flows into barren souls, and makes them fruitful; into hostile souls, and makes them lovely; into godless souls, and fills them with God. It makes the crooked straight, and the rough smooth; the ugly comely, and the foul clean; the earthward, heavenly, and the satanic, Christlike. It is the life of lives, the spirit that is not discerned in itself, but in its holy and heavenly results.

The beginnings of this Christ-life is, first of all, godly

sorrow. John Baptist says, "Repent." Christ says, "Repent." Paul says, "Repent." Why is this stress laid upon all men? Shall the little child repent? Yes, verily; for it hath sinned. There is no child so small as to consciously accept its Saviour, that cannot and does not consciously feel its need of Him. Does not your little one lie? Is it not envious, greedy, inordinately self-seeking, disobedient, often without natural affection, a hater of its father and of its mother? Does it not indulge in fierce tempers? Is not every item in the horrid category Paul makes up of the developed Roman of his day true of the undeveloped man of every day? A few of his appetites are yet ungrown in the child, but as it grows, they find the same fruitful soil for their generation, and parents are more alarmed about their children in their teens than in all their previous lives. What makes this dreadful estate of man? Petty critics may sneer at human and total depravity. More truly than the Muse to his poet says God's Spirit to all such cavers, —

"Fool! look into thine own heart, and write."

Look into thy own heart, proud Sadducee. Look into thy child's heart, and say, Is there no depravity resting there? Do you not spend anxious days in trying to cut off and root up this dreadful luxuriance of hell? Would you have such anxiety and watchfulness over a sinless being? over man in his normal condition? Can you say, "We are only helpless—we are not wicked?" Nay, nay; that evil eye, leering at you from your child's sin, answers all such folly with its dreadful denial.

The Christ-life is set over against this native and utter depravity. It begins in a recognition of it. It works unseen in his earliest nature, stirring his conscience, and producing penitence for his earliest transgressions. It reveals itself in his later conscious conviction of his sins, and supplication for pardon. It is the first step in his conscious Christian life. The accepted prodigal must first come to himself, and say, "I will arise, and go unto my Father." The publican, who is to be justified, must first smite upon his breast, and cry, "God be merciful to me a sinner." The beginning of spring is in rain, everywhere, from Palestine to the Pacific, east and west. So the beginning of this spring, divine and eternal, is in tears.

Therefore Christians always demand confession. Therefore the Psalmist says, "A broken and a contrite heart, O Lord, Thou wilt not despise." Therefore the "anxious seat," "the mourners' bench," has been the chief place of multitudinous conversions. Therefore the minister pleads; he agonizes, he entreates, he seeks to awaken a sense of sin in the heart of the sinner. Therefore we say, —

"Did Christ o'er sinners weep,
And shall our tears be dry?"

Therefore hymns of return are penitential, not exultant.

Some ministers have said the time would come when sinners would be brought in with smiles, rather than tears. We doubt. That is their condition after they get in, but not before. "Blessed are they that mourn," is the true word for the beginner in the life of Christ.

Take this to your heart, careless, hard sinner. Cry the cry of the awakened soul. If you do not feel this tenderness of heart, tremble lest you grow harder under your resistance to the Spirit of God. Remember He is called Comforter; but it cannot comfort where there is no mourner. It is to bind up the broken-hearted, that Christ comes. "They that are whole need not a physician," He exclaims, "but they that are sick." Are you sick? Come to Him. Is your burden heavy? He will make it light. Do your sins weigh you down? Flee to Him, who bore your sins in sorrow unspeakable.

Preach the true Gospel. No minister should fail of setting forth in every sermon to the unconverted, the sole foundation of their renewal—a godly sorrow unto repentance that needeth not to be repented of. Tears are the seed-grains of this Christ-life, the true protoplasm of the highest creation,—even a new creature in Christ Jesus.

THE DECLINE OF UNIVERSALISM.

The *Universalist* of March 9 sharply reviews our article in the *HERALD* for February 28, in which we showed that that denomination had passed into a decline. There are several points in the reply which demand attention:—

1. We are accused of inaccuracy. But most of the fancied inaccuracies will be easily accounted for from an evident misapprehension of our method of selecting the figures. The statistics in the "Register" for 1861, were taken as representing the year 1860, and in the same way other years, for the very obvious reason that the returns are gathered up, at the close of each year, and appear in the "Register" bearing the date of the following year. We supposed that this was made suf-

ficiently plain, and the remark was designed to apply to all cases where numbers were given.

The editor does not know where we get the number of 463 ministers in 1840. We refer him to Dr. Miner's Centennial Address, on the 35th page of the *Universalist Centennial Volume*. In all other instances the figures were taken from the Annual Registers of this denomination.

But we frankly admit, as it is due to our Universalist friends, whom we have certainly intended to represent fairly, that a few errors crept into our article. Instead of 100 ministers in Massachusetts, in 1871, the number should have been 97; and instead of 209 ministers in New England, in 1871, the number should have been 202. Both of these mistakes were in favor of the Universalists, but they did not much change the results—the fact of a decline.

After looking closely through the set of Universalist "Registers" before us, we have been able to discover only one other error in our article, and that is of a more serious character. Instead of 969 Universalist ministers in the United States, in 1860, we should have given 685. How this error was committed we cannot conceive. But for the purpose of setting the whole matter right, we have prepared, with great care, two tables, giving the Universalist ministers and parishes, in the different New England States, and in the United States, at several periods. The data have been collated, from the Universalist "Registers" in the manner already explained,—the book bearing a given date being considered as giving the statistics of the previous year. Being unable to find the "Register" for 1851, we cannot give the numbers for 1850. Hence we give instead those for 1851, as given in the "Register" for 1852. Those for 1855 we have taken from the "Register" for 1841, p. 71.

STATISTICS OF UNIVERSALISM.

UNIVERSALIST MINISTERS.					
STATES.	1835.	1840.	1851.	1860.	1871.
Maine.....	29	69	60	46	35
New Hampshire.....	32	33	24	27	17
Vermont.....	25	40	40	41	34
Massachusetts.....	67	109	142	126	97
Rhode Island.....	2	8	4	5	4
Connecticut.....	14	10	16	15	15
In New England.....	169	269	286	265	202
Out of New England.....	130	243	356	425	431
Total in United States.....	308	*512	642	685	633

* Dr. Miner gave this number 463.

UNIVERSALIST SOCIETIES OR PARISHES.					
STATES.	1835.	1840.	1851.	1860.	1871.
Maine.....	101	100	130	139	74
New Hampshire.....	72	81	70	78	29
Vermont.....	80	92	108	82	61
Massachusetts.....	90	131	150	168	105
Rhode Island.....	5	7	10	12	5
Connecticut.....	45	27	33	27	17
In New England.....	393	438	501	506	291
Out of New England.....	260	415	568	738	633
Total in United States.....	653	853	1,069	1,244	924

We challenge any criticism on the accuracy of the above tables, having carefully verified each item. Whoever will run his eye over them will notice a marked decline, 52 less ministers in the whole country than 1860, and 9 less than in 1851. There are 320 less societies than in 1860, and 125 less than in 1851. In New England they have 67 less ministers than in 1840, and 102 less societies than in 1835. The other points of comparison our readers can readily make for themselves. Some of them are very striking, as in New Hampshire, where there are only about half as many Universalist ministers as there were as far back as 1835, and only little more than one third as many societies.

2. We are told that we have fallen into some misapprehensions such as outsiders are liable to. For instance, that the statistics of their ministers formerly embraced "quite a large number who were not in formal fellowship," and that "the list of ministers printed in the 'Register' the present year is a pruned list." But the editor must be well aware that the ministers who were "not in formal fellowship" have been distinctly designated, in all the "Registers" as far back certainly as 1840. Let us make a comparison on this basis. Taking New England, we find 33 ministers in 1840 who were marked, as "not in formal fellowship," and in 1871, there were two of this class within the same limits. Now if we deduct these, we find that there were 36 less Universalist ministers who were in formal fellowship in 1871, than there were in 1840, a very poor result after thirty years of hard labor.

We are also told that what we have called societies in the earlier years, "were for the most part preaching-stations, where Universalist ministers held meetings more or less regularly, but where there was as yet only the 'promise of a parish;' and it is intimated that these ought not to be compared with the more established bodies now passing under the name of parishes. But if the editor will take the "Register" for 1871, he will find that they have a great many of this class of societies even now. Out of the 304 societies or par-

ishes in New England in 1870, 8 were reported as "dormant," 45 as having religious services only "occasionally," 33 only one half of the time, and 10 one fourth of the time, making 101 in all, or one third of the whole number. There can then be no impropriety in comparing their societies reported in 1870 with those in 1840. Besides, the 438 societies reported in 1840 owned 310 church edifices, either wholly or in part, (some being reported as "Union Houses,") while the 804 societies reported in 1870, owned only 273 houses of worship, or 37 less than were owned in 1840. This indicates that there was a larger number of regularly organized societies in New England in 1840 than in 1870. They were so far organized as to hold houses of worship. But does the editor remind us that many of them were "Union Houses" in the earlier periods? If he will carefully look through the returns for 1870, he will find that 40 of the 273 in that year were reported as "Union Houses." But whether they were Union Houses or not, their existence in either form implies some kind of organization. We conclude, therefore, that it is a sufficiently tangible fact to indicate a decline that Universalism in New England had 37 more church edifices, and 134 more societies in 1840 than in 1870.

3. But the Editor makes some remarkable acknowledgments, in which he reminds us of the man, who, when brought to trial for certain offences, at once begun to make confessions, and confessed more than any one desired him to, and even more than was strictly true. He seeks to avoid the force of our figures by giving us to understand that his denomination has no reliable statistics. Speaking of the parishes, he says that "no trustworthy returns of the number from year to year were published or obtained," that some of the numbers were mere "guesses," and he adds, "we should be unnecessarily unkind to hold the HERALD responsible for the loose calculations of our own compilers." We are much obliged to the Editor for this plenary indulgence which he grants to us, but whether his own denomination will allow its records to be impeached in this manner, is quite doubtful. The Annual Registers for previous periods certainly seem to have been prepared with quite as much care as that of the present year, although they were not so full of information. The lists of the ministers were then given, every one by name, and also whether in full fellowship or not, etc., etc. Our Universalist friends, evidently, have a difficult case in hand; but how much better to have been entirely frank about it. The Editor seems, however, to have had some lucid moments, when he expressed himself in accordance with the facts in the case. He says, "Our accessions to the ministry have scarcely kept pace with our losses during the last ten years." "As has often been remarked by ourselves, we are not filling up the ranks of our ministry any faster, if so fast, as they are depleted by various causes."

4. But the most bitter complaint is made against our statement, that "within ten miles of Boston there were fewer Universalist societies than there were in 1834," and from 1830 to 1870 there had been no increase in the number of their societies within the present limits of Boston. He says of the former statement that it was "made either in great ignorance or in a worse condition of mind. It is equally untrue and unfair." But hold thee, friend; be not so fast to accuse others of ignorance or untruth, lest thou be found to accuse thyself. This statement is based on good Universalist authority. If you will turn to the *Universalist Trumpet and Magazine* for August 16, 1834, and January 30, 1836, and notice in the former an editorial, and in the latter an article over the signature "L. R. P.," you will find some valuable information in regard to the status of Universalism in Boston and vicinity, at that time. By comparing it with the late "Registers," the truth of our declarations will be seen.

In the former number, the editor responded to an inquiry as to the number of Universalist societies within a radius of ten miles around Boston, giving the following list:—

Boston four, Roxbury one, Dorchester one, Cambridge two, and one in each of the following towns: Chelsea, Lynn, Saugus, Malden, S. Reading, Stoneham, Woburn, Medford, W. Cambridge, Charlestown, Waltham, Watertown, Brighton, Newton, Brookline, Milton, and Quincy,—25 in all. Several of them, Brookline, Brighton, and Milton were represented as being in their incipient stages. According to "L. R. P.," from 1823 to 1834, there was an increase of 19 societies within those limits. Those were the palmy days of Ballou, Whittemore, and Balfour.

Taking the "Register" for 1872, and looking through the list of societies, we find twenty-three societies within the same limits, and at Everett and Dorchester Avenue chapels are said to be building, making just twenty-five. The last two are yet in an inchoate state, and have been added to the list since last year.

That these societies are stronger in wealth and in numbers than they were in 1834, we have not denied. If they were not they could not now maintain an existence. But it must be borne in mind that since that time the population has increased fourfold, and the wealth of our communities at least fifteenfold. But where is the evidence of progress, in entering new fields, or multiplying their places of worship? In Boston they have only the same number of societies that they had in 1834, and there has been no increase in their number within a radius of ten miles. From 1823 to 1834, eleven years, according to "L. R. P.," within those limits there was an increase of 19 Universalist Societies, but from 1834 to 1872, thirty-eight years, there was no increase. And yet, during this time, the population of this district has increased from 125,000 to 470,000, almost fourfold. But Universalism has shown no aggressive spirit,—occupies no more positions. It has therefore relatively declined in and around the "Hub," as well as throughout New England. It is smitten with decay.

In attempting to shun these conclusions, will the editor tell us that the statements in *The Trumpet* are "unreliable" and "untrustworthy," that we have been misled by "vast and varied misinformation," as he has said in reference to our data collected from the "Universalist Register and Almanac?" Then we ask, did indeed *The Trumpet* "give an uncertain sound?" And is this the reason why the name of that organ was changed, and a strictly denominational title was given to it, a few years ago, because it was uncertain in its utterances, and did not properly represent the denomination? The fathers of Universalism gloried in that name, as being to them, significant of the Gospel of truth and glad tidings. Be not in haste to discredit the testimony of the fathers. They claimed to have a deep interest in their work, and to be competent to speak of its extent. They had a greater zeal than their sons, although it was "not according to knowledge," and their societies multiplied for a season. But a new order has arisen, new methods have been adopted, the orthodox phraseology is carefully studied and imitated, negatives, platitudes, and soft sentimentality constitute the staple articles, imitations and shams, and masked batteries are common. Under such a diet, the active forces of Universalism have declined, decay has set in, and disintegration is making serious changes in the body.

This was noticed as long ago as 1862. The editor of *The Universalist* in that year, after presenting the statistics of Universalism in Massachusetts, said:—

"The above facts are worthy of attention. If statistics are anything, what is our actual condition to-day as compared with twenty years ago? We have but few more preachers, fewer pastors, and fewer societies. In point of numbers there has been an actual falling off. What does this mean?"

Will the editor of *The Universalist* publish our tables for the benefit of his readers?

SPAIN.—Rev. J. M. Lang communicates some very cheering intelligence, through *The Church of Scotland Record*, respecting the Church in Spain. He says: "At this moment there is an organized, fitly joined together and compacted Spanish Christian Church. Already between thirty and forty places of worship, attended by thousands of Spaniards. Pastors peacefully administering ordinances, ordaining elders and deacons, discharging every part of the ministerial work; 'a great door and effectual' standing open in Andalusia especially. And all this since September, 1868. As Queen Isabella fled from Spain, some quiet, humble men, who had waited the Lord's time on the Rock of Gibraltar, entered Seville. Headed by Senor Cabrera, they lifted up their voice with strength. Free now to declare the Word of God, the demonstration of the Holy Spirit was with them. It is the language of strict and sober fact to say that a great excitement was raised in the minds of many; and although the intensity of the excitement has subsided, who that looks at the Spain of 1871, and compares it with the Spain of 1867, can do otherwise than exclaim, 'This is the Lord's doing, and it is marvelous in our eyes!'"

The Episcopalian women are worrying. The gowns of the ministers don't content them. They want their own in the holy place. What is going to happen when their sisters begin to talk about their rights? Mrs. Charles S. Pierce, of Cambridge, scolds thus:—

"Nothing could so unmistakably mark the real insignificance, if not inferiority, of women in the minds of men, as the fact, that though we constitute fully three fourths of the numerical strength of the Episcopal Church,—though that Church is propagated, sustained, and strengthened by our love and service far more than by that of the male portion of the laity,—we yet have no voice or representation in parochial, diocesan, or in general councils, and in fact, no official recognition of

any kind whatever. Though in the immense majority as Sunday-school teachers, we are almost never Sunday-school superintendents. Though many a choir is sustained principally by women, not for pay but for love, there are Churchmen who think that no woman's voice should ever be heard in the choir, this being, in their opinion, quite as much against St. Paul's injunction as for women to 'speak' in the churches!—and in practical accordance with this sentiment we see that everywhere, as fast as people get the men to train, and the funds to sustain them, boy choirs are being made to supersede mixed choirs, and thus the most glorious and perfect of all human organs, of all musical instruments—the woman's singing voice—is being silenced from the praise of its Maker. In truth we have no 'local habitation and no name' within the Church; any more than the babe we bring to the font or the child we send to the Bishop; yet for centuries have women humbly and willingly sat in the lowest place, waiting until men should say to them, 'Friend, come up higher.'"

The Christian Era is guilty of the following. Dr. Fulton will have to attend to Brother Pierce. But as it is a Roman Catholic woman that is so fallen, perhaps he will reckon it only among the just judgments on the scarlet lady:—

"The question shall woman be permitted to be a preacher, or a doctor, or a lawyer is to be still further complicated? Shall she, is the question asked of the 'brotherhood of engineers,' run a steam engine? We find in *The Independent* this suggestive item: The House of the Good Shepherd in Boston runs a steam engine, and Sister Mary St. Margaret is the engineer. How competent she is for this business may be inferred from the testimony of Mr. Anthony, the consulting machinist, who declares that the engine at the House of the Good Shepherd is run more economically and carefully than any other machine under his professional charge."

HARVARD'S GROUNDS.—Dr. R. M. Beach, of St. Louis, in *The Northern*, thus depicts the crowded condition of Harvard's ground, as compared with what they should. Aspinwall Hill will yet afford him, we trust, the luxury he craves, as Middletown does to-day, the most beautiful for situation among American colleges:—

"We were very much disappointed in the grounds. The entire enclosure does not exceed nine acres. Huddled together upon this small area, are more than a dozen buildings, some of them of immense size. Three or four new buildings were in process of erection, one to be occupied as a public hall. The one containing the valuable museum of Prof. Agassiz, is being repaired, and furnished with a nice mansard roof."

"We were not only disappointed in the size of the grounds, but in the way they were kept. We had imagined that this oldest and wealthiest college in the country would be seen from a distance upon a rising ground, ornamented with shrubs and flowers, and fountains, and statuary interspersed amid winding walks, leading to massive structures of architectural beauty. But instead, the site is nearly level. There are trees enough, but no flowers. The walks are mere paths, straight as a line, converging and diverging in almost every direction. No statuary, no fountains. These Yankees are merely utilitarians. While there is little ornamentation, there is much substantiality. The buildings, though destitute of taste, look as though they were built to last a thousand years. Many of them are quite antiquated. The one now used as a fine-art gallery, bears this inscription: 'Erected in 1638.' Till quite recently, it was used for dormitories, but the ceilings have been raised, and other improvements made."

WHERE THEY COME OUT.—The pastor of the first Church in Haverhill stated at a Unitarian Convention held in its house last week, that the communion service had for several years been discontinued in that Church, and very properly, too. For that is the highest possible symbol of the vicarious sacrifice of Christ. Some Universalist societies approve of using water for wine. It is a dropsical body, which changes all its blood to water, very swollen, and very weak.

The California Advocate tells this good story to a Presbyterian who, in *The Observer*, calls on the people to say "Amen." Only we are afraid the Episcopalians are getting the advantage of the Methodists in this particular. *The Pittsburgh* said to *The Observer*:—

"Good counsel this! It is old-fashioned Methodism." And *The Californian* adds: "So it is—according to little 'Sammy,' who was reading the Bible very attentively, when his father came into the room and asked him what he found that was so interesting." The boy, looking up, eagerly exclaimed: 'I have found a place in the Bible where they were all Methodists. 'How so?' inquired the father. 'Because,' said he, 'all the people said Amen.'"

New York has been exultant over the utter defeat and expulsion of the Fisk and Gould tribe from the control of Erie and the inauguration of a new state of affairs under a new administration. Gen. Dix is now president, and a thorough cleansing of the foulness is being made. General Sickles is looking after the interests of the English stockholders, and it is presumed that, with this "new departure," the conduct of this fa-

mous, or rather infamous road, will be more for the general interest of the traveling public and the stockholders, than for particular parties.

ANNUAL MEETING OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY.—The annual meeting of the Women's Foreign Missionary Society of the Methodist Church, was held in the Bromfield Street Church, on Wednesday, March 13. The attendance numbered less than a hundred ladies, and being called to order by Mrs. Dr. Patten, the exercises began by singing, which was followed by prayer by Mrs. Holway, of Chelsea. The Corresponding Secretary, Mrs. William F. Warren, read the report, which shows a good year's work. The Treasurer's, (Mrs. Thomas A. Rich) report, read by Mrs. Warren, exhibited a present balance in the treasury of \$998.60. At the close of last year there remained \$1,328.26. The receipts for the year have been \$5,558.50, and the expenses \$5,888.16. Reports of auxiliary societies occupied a considerable portion of the session, and they indicated in the main a steadily increased interest, and much thorough work accomplished. The Corresponding Secretary had interesting letters from Miss Maria Brown, missionary at Pekin, China, Mrs. Parker and Mrs. McMahon, in India. Mrs. Bixby, Corresponding Secretary of the Baptist Mission Board, addressed the meeting.

The afternoon session was opened with prayer by Mrs. Edward F. Porter, of East Boston. The Committee on Nominations submitted a list of officers, which was accepted. Mrs. C. P. Taplin delivered a most telling and powerful address.

Reports of the work of auxiliaries were received from Mrs. Selee, of Melrose, Mrs. Hall, of Providence, Mrs. Chisholm, of the Hanover Street Church, Mrs. Micah Dyer, of the Tremont Street Church, Miss Cushman, of Cambridgeport, Mrs. Capen, of Swampscott, Mrs. Campbell, of Cambridge, and others. Mrs. Warren, of Cambridgeport then read a letter from Miss Clara A. Swain, in India, giving a cheering account of the work in that country, after which the doxology was sung, and the meeting adjourned.

An interesting and profitable course of lectures on "The Life and Writings of St. John," was delivered in Wesleyan Association Hall, last week, before the Boston Theological Seminary, by Dr. Macdonald, of Princeton, N. J. Much new and original light was thrown on the subject, while the lecturer's earnest method of delivery, and eloquence of thought and expression, gained the closest attention throughout. The Seminary has presented the Doctor with the following letter of thanks:—

"Rev. James Macdonald, D. D. Dear Brother:—We the students of the Boston Theological Seminary, desire to express in this manner our appreciation of the Course of Lectures delivered before our body upon 'The Life and Writings of St. John.' These lectures have brought the life of the Beloved Disciple into clearer outline to our thought; and his writings will glow with new fervor as we read them, for the suggestions you have offered upon them. We are happy to add, that, beyond the instructions of your thought upon the theme you have so ably treated, we have felt that your character portrays anew the strong yet tender elements of spiritual life which marked the sainted Apostle. The genius of St. John's character has been the inspiration of your lesson from his life. By your presence and teaching you have won us into that apostolic fellowship with yourself, whose 'Root is Faith, whose Law is Truth, whose Life is Love, whose Fruit is Holiness.' As you have brought us near to St. John, so may he henceforth, by Gospel, epistles, and visions, take us near to Christ.

WM. E. HUNTINGTON,
J. R. CUSHING,
EDWARD L. HYDE, } Committee."

The sixteenth Annual Report of the New England Education Society has just come to hand. A notice of the recent Annual Meeting of this Society, together with the officers for the ensuing year, was given in the last HERALD. We learn from the Report that the receipts for the year from various sources, were \$2,934.67, and that aid has been extended to 48 beneficiaries, a number one third larger than in any previous year. This is one of the most interesting reports the Society has ever issued, and should be attentively perused by all interested in the cause of ministerial education, which should be all who love the Lord Jesus, and the faithful preaching of the Word. Next year's figures should be double this, and they would, if our churches were alive to the duty of the hour.

We regret to say that it will not be possible to offer free entertainment to the Lay Delegates of the New England Conference. Will ministerial brethren of the Conference not expecting to be present inform me of the fact?
W. F. MALLALIEU.

The twenty-sixth annual statement of the Connecticut Mutual Life Insurance Co. will be found in our advertising columns. The great success of this Company during its entire history commends it to the confidence of all. The past year they have paid to policy holders for claims by death and matured endowments, one and three fourths million dollars, and still their net assets are over 30 millions. All who wish for life insurance in a Company perfectly reliable, had better confer with their agents.

The recent election in New Hampshire was warmly contested, and the vote polled was large on both sides, resulting in the election of E. A. Straw, of Manchester, the Republican candidate, by a majority of 1649. The Legislature is also largely Republican.

Father Snowdon, the famous colored preacher of Boston, being asked by a Unitarian friend once, "What Christ was before God the Father gave all things into His hand?" answered like His Master by asking a question, "What was God the Father after He had given all things into His hand?" The reply is worthy of recording with those Christ gave the Pharisees on the John the Baptist question.

The Massachusetts House is hopelessly sold to rum. Will its party endorse its House? It has refused by a tie vote—103 to 103—to forbid the drinking of ale and lager on the premises where it is sold. The cause of Prohibitionists will grow clearer under these adverse votes.

A fair in aid of the Washington Street Methodist Episcopal Church commenced on Tuesday, and will continue through the week. It is held in a fine commodious room in the Pine Street Church.

The able sermon of Rev. Dr. Hare, in this issue, will be read with great profit by all. So will the articles on "Beauty, Utility, and Truth," by Ed. L. Bangs, and on "Consistency of Truth," by Rev. Mr. Cassady.

East Greenwich Seminary, Rev. David H. Eln, Principal, commences Spring term, March 25, 1872. See advertisement.

MAMMOTH CAVE.—The Lectures of Rev. Mr. Parsons, of Wellesley, before the Young Men's Christian Association of Boston, on Tuesday and Wednesday evenings, were received by a full house, with much enthusiasm. On Tuesday evening the lecturer took his audience on a thirty-mile tour through the Cave. First, a region of grandeur, with its domes and temples, and star-chamber and abysses. Second, through a region of water, with its rivers and lakes and sea and springs; and third, through a region of beauty, with its miles of alabaster flowers, and other crystalline formations, incomparably transcending any artificial stucco-work—and brought them all out in safety. This tour, with the specimens of eyeless animals and crystallizations and stereoscopic views, was almost like a real visit to the Cave. On Wednesday evening he took up the scientific questions,—its formations; whence came these chambers, with their adornings; its geology, its zoological peculiarities; whence those eyeless animals and viviparous fish, and colorless hues,—facts bearing with great weight upon the theories of variation and adaptation of the scientists. The lectures were entertaining, instructive, and suggestive.

THE NEWS.

DOMESTIC.—A brake in the Cochituate water-pipe, near Boston, was discovered in time to save the city from a water famine, on Friday night. About six million gallons were wasted. —The express train on the Boston and Albany Railroad was thrown from the track by a broken rail, near Springfield, and several persons were injured. —Fast Day in Massachusetts, April 4. —The famous ship, Great Republic, foundered at sea on January 18, near Bermuda; all hands saved. —A bill is passing through the State Legislature abolishing immigrant head-money. —The bill to forbid the sale of beer, to be drunk on the premises, was defeated.

FOREIGN.—Secretary Fish's reply to Earl Granville's note, favorably impresses the English Cabinet. —The archbishop of Cologne and several professors, have been excommunicated for rejecting infallibility. —England has been notified of the renunciation of the commercial treaty between France and that nation. —Mazini was buried with great demonstration in Rome, on Sunday. —Resignations in the Italian Cabinet are looked for. —A direct telegraph is to be laid between Spain and England. —An open rupture is reported between Uruguay and England.

PERSONAL.

In the note of Rev. Mr. Spillman, last week, there was a reference to Rev. Dr. Rust's connection with Rev. Mr. Ranks that was unintentionally printed. It is now necessary to say that Mr. Ranks was appointed an agent of our Freedman's Aid Society by Dr. Rust, that he made a specialty of the Waynesboro'-school, and in doing so, sought for aid among other societies than our own. This was referred to in *The Congregationalist*, and Dr.

Rust objected to it, whereupon it ceased. He has made full exhibit of all his receipts to this office. They appear fair, and we presume all his accounts are proper. He has taken up his abode in Davenport, Iowa.

We learn by telegraph that Rev. Dr. Eddy, successor to Dr. Newman, entered upon the pastorate of the Metropolitan Church on Sunday. A short time after the commencement of the morning services the Japanese Embassy entered, and, with their attendants, were escorted to seats near the President and Vice-President of the United States. A few sentences of the clergyman relative to the progress and to the distinguished representatives of an Eastern nation coming to the West to examine its civilization and general condition were interpreted in a low tone to the Embassadors by a gentleman who accompanied them. Immediately after the service they were conducted out of the church by a private side door, where they took carriages to the Arlington House.

W. H. Allen, LL. D., President of Girard College, is elected President of the American Bible Society. It is a good response to Girard's attempt to keep the Bible and Christ out of his college. Dr. Allen ought to give in his first address, Daniel Webster's plea for the Bible made in his plea against Girard's will. It is a good sign of the short-lived nature of infidelity. Ever the right comes uppermost.

Mrs. Hannah T. Marson, of Everett, and not Maroon, as reported in our last, is the lady who contributed toward the church in East Pittston, Me.

Frank C. Litchfield, of Wollaston, Heights, and Miss Belle R. Wood, of this city, daughter of Rev. Pliny Wood, pastor of Webster Square Church, were married Monday, March 4th, in the church, by the pastor. After the ceremony, a magnificent banquet was served in the vestry to a large number of guests. —*Worcester Spy.*

The wife of Capt. Sylvanus Rich, of Bangor, Me., died on the 13th inst., after a short illness. About one month since he buried a loved son, Capt. Henry S. Rich, who was stricken down in the vigor of life. Again the dark shadows have fallen upon that household, and they mourn for one whose noble qualities, pure and amiable life, had made her many dear friends who deeply sympathize with the bereaved husband.

Mr. and Mrs. Simon Levi celebrated the fiftieth anniversary of their marriage on Monday evening, 4th inst., at their residence, 62 Spring Street, Boston. A touching poem written for the occasion, was read, and appropriate remarks made by their pastor, Rev. A. Canoll.

Rev. Henry J. Fox, D. D., pastor of the societies of the Methodist Episcopal Church in the city of Charleston, S. C., writes to a friend:—

"I am in the midst of a most wonderful revival. Multiply the excitement of any ordinary revival among the whites by any factor you please, and you will not measure the intensity of these manifestations among the browns and yellows. Some, these things would disgust; others they would bewilder, and perhaps alarm. To me, however, these scenes are as the gate of heaven. These people are children, and to them religion is utterly unembarrassed by doubts of any kind. Hungering for religious knowledge, and full of unalloyed spiritual emotion, religion is intensely real. I pray God to make me a true apostle to them. I am now running two meetings. Have fifty at the altar every night, and the churches crowded to the very curb stone."

The mantle of our late Brother Lewis would seem, from the above, to have fallen upon worthy shoulders. New England Methodists will be glad to learn that one every way competent to gather in the fruits of the labors of our beloved, departed brother, has been appointed to succeed him in that difficult and laborious field. Brother Fox was for many years a prominent and influential member of the New York East, and later of the New York Conference. He is a decidedly able and popular preacher, a consummate pastor, a man of affairs, and of very engaging manners. He carries a thoroughly Yankee head atop of a pair of stalwart British shoulders, and is blest with as warm a Methodist heart and as genial a temper as any you will often meet. He is still in the very prime of life, and hence, unless cut down like his predecessor, prematurely, by the remorseless pestilence, much may yet be expected of him on behalf of the Church.

A PLEASANT PARTY.—The residence of Rev. E. McClesney, pastor of County Street Methodist Episcopal Church, was visited on Thursday evening last by a large number of his friends, for the purpose of congratulating him at his new quarters, he having removed from Sycamore Street to No. 188 Middle Street, above County. About 9 o'clock the Rev. gentleman was called upon to respond to a presentation speech by James Taylor, esq., given in a happy vein, accompanied with a full set of 16 volumes of Appleton's New American Encyclopedia, with 10 volumes of the supplementary Annual, making in all 26 volumes, bound in leather, valued at about one hundred and fifty dollars, the contributions of many friends. Mr. McClesney expressed thanks in very appropriate terms, being frequently interrupted by

applause. Then followed a second surprise to Mrs. McChesney of an elegant ice-pitcher and salver, a beautiful cake-basket and a dozen silver-plated forks, in behalf of the ladies, in a few well-chosen remarks by Mrs. A. D. Hatch, to which the recipient responded with a full expression of gratitude to the donors. Then came what was not a surprise, a most bountiful variety of refreshments, including nice hot coffee. Many unbroken packages remained after all had feasted to their satisfaction. The occasion was a most social and happy one, and was a pleasing expression of the kindly relations existing between pastor and people. — *New Bedford Standard.*

The Methodist Church.

MASSACHUSETTS.

THE BOSTON HIGHLANDS METHODIST EPISCOPAL CHURCH. — For many years I have not thought it best to publish matters appertaining to my labors, or to the societies, I as the pastor may have represented. But at the present time, I judge it will be quite proper for me to inform any who may be sufficiently interested to read, that our experiment in establishing and sustaining, through Divine aid and guidance, the Highlands Methodist Episcopal Church has been, as we believe, to the glory of the Master, a sure success; and I do this the more readily, because of questions frequently asked, which imply a misapprehension of our present condition and future purposes. The following facts will give some idea of our success: At our first general class, three years since, at the organization of our Church, we received by letter sixty-five, and on trial five, making a total of seventy persons. We have at present 196 members in full, and 26 on trial, a total of 222. During the three years, we of course, have had all the changes of removals, deaths, and discontinuances that all societies experience; but our records in this respect are not dishonorable to our Father's cause, for out of 130 names received on trial, we have been obliged to discontinue only sixteen. Seven of our worthy members have passed over Jordan to the Church triumphant; and we have during the last year given as many certificates of membership as we have received. The prosperity of our Sabbath-school has been fully equal to that of the Church.

The only embarrassment we now experience, is in our church edifice accommodations. In building we made no mistake, as is sometimes asserted; we were not aware that such numbers were coming to our altars when we commenced building; neither would others have been aware of it, had they occupied our place. And, again, our purpose was to build only so much as we could handle with financial ease; and as we were to invite the citizens to occupy free seats, to avoid, as far as possible, urging them to pay for the building in which they worshiped, hence our financial affairs have moved on with a smoothness that has seemed a pleasure rather than a burden.

Our parsonage furniture was obtained at an expense of about \$1,000, and our Sabbath-school provided with all necessary articles at about \$1,000, and our church edifice erected and furnished at an expense of about eleven thousand dollars above the land, and all this with the current expenses; and all Conference and other benevolent collections have been met with a promptitude and cheerfulness worthy the cause we have espoused.

The present valuation of our property is about twenty-five thousand dollars, and our indebtedness is only seven thousand; when it may be thought desirable to do so, this will be paid at short notice. The future we doubt not will be as prosperous as the past; many of our people are now agitating the question of the erection of a larger house of worship, that shall be equal to the desires and necessities of the community; for it must be understood that citizens in this neighborhood are very rapidly increasing, and not only will the two Methodist churches in this place prosper as they have, and are now doing, but we shall be obliged to establish other churches near by us at no distant day.

I. J. P. COLLYER.

SOUTH DEERFIELD. — In this village, so well known as the scene of the Indian massacre, the peaceable fruits of righteousness are found in abundance. The present Conference year has been the most prosperous in the history of the Methodist Episcopal Church located there. Notwithstanding the dismissal by letter of twenty members to the new church in Conway, the numbers in the church at South Deerfield exceed those of a year ago. The society have purchased recently and paid for a \$275 organ, and completed certain repairs on the church. At New Year's the people presented the pastor, Rev. A. Baylies, with Zell's Cyclopaedia, and other presents, amounting to \$60 in value. Brother Baylies says: "Our Church spiritually is in a good condition, meetings fully attended and well sus-

tained. Several conversions have occurred since the calendar year commenced. Our Sunday-school is in a flourishing condition. We have an excellent choir of singers, and everything promises well for the coming year. More of the benevolent collections have been taken, and larger amounts secured than ever before. Several have said it never cost them so much in a year before, and they never enjoyed themselves as they have the present year.

CONWAY. — Wednesday, March 6, was a high day for the Methodists in Conway. And well might they rejoice. One year before a church was organized: At the last Conference their first preacher was appointed. Last October was laid the corner-stone of a church. A few weeks since the vestry was ready for occupancy, and March 6, the house was dedicated to God's service. A noble record, surely.

Notwithstanding the intense cold, a goodly audience assembled to attend the opening services. Rev. I. G. Bidwell discoursed on the Incarnation in the afternoon, and Dr. Thayer read the dedication service. Rev. G. E. Reed, of Willimantic, Conn., set forth in the evening the superiority of the Christian system of religion. Both sermons were fine efforts, happily arranged, adapted to the occasion, and well received.

The edifice is built in the semi-Gothic style, after a plan drawn by Potter, of Springfield, Mass. The building is 60 by 40 feet, the entire size above devoted to the auditorium, whose sitting capacity is 325. In front of the entrance is the pulpit, with the choir to its right. Trusses are seen above, and half the roof is brought into the room. The finish is chestnut and walnut. Wiese, of Springfield, frescoed the rooms very neatly for \$310. The rooms are lighted by elegant stained glass windows. Appropriate mottoes grace the walls of the auditorium between the windows. In the basement story is a suite of three fine vestry rooms, with a large furnace for heating, and also all the appliances for sociables, Sunday-school work, etc.

The whole cost of the church is not far from \$10,000. Great credit is due to the people, whose faith and works have been ample to carry the project through. But special mention should be made of the Elder, Dr. Thayer, whose wise counsels have been continually sought and readily given; of Brother Cook, the indefatigable pastor, who, in feeble health, has done the work of two men all the year, and whose earnest efforts are thus eminently successful; and especially to Brother Richard Tucker, of Conway, who has taken the enterprise in hand as his own, and been unsparing of time, labor, and means to accomplish his purpose. May the Lord bless him, and them, and all concerned, with long and enduring prosperity.

WINTHROP. — On the first Sunday in this month thirty-seven were forward to the altar to take baptismal vows; two were taken into the church on profession, and one by letter. For the mission cause one hundred dollars were raised. This Church is proving itself a power in the community. At the last quarterly meeting it was unanimously voted that Rev. Mr. Richardson return.

EAST MAINE.

Pembroke has had drops of mercy at the "Head of the Tide," and in a lower school district. The class-meeting at the Iron Works has increased from four or five to fifteen or eighteen, since the meetings last fall, and they are making an effort to sustain preaching all the time.

Addison has had the faithful labors of Rev. T. M. Dunton and his devoted wife, and there has been a general interest, especially on the "east side," where a glorious revival is in progress, and a pentecostal baptism was realized under the labors of the pastor, assisted by Rev. E. Davies.

Rev. S. H. Beale is in labors more abundant, and has held meetings at Machiasport with success, aided by E. Davies, and F. Bragdon. Melting mercy fell upon us in glorious power again and again. Brother Beale preached at Machias, Machiasport, East Machias, Whitteville, and Northfield and Marshfield, a field large enough for two or three more.

Milltown has been favored within a year with two powerful revivals, and has indeed a strong and earnest Church, and has paid \$1,200 for an excellent parsonage.

PROVIDENCE ITEMS.

An interesting and powerful revival has for some time past been in progress in our society in Bristol. Many conversions have taken place. Brother Smith, the pastor of the Church, is an earnest and devoted minister, and an excellent preacher. He has a strong hold on the affections of his people, and is much esteemed in the whole community.

The improvements in the Chestnut Street parsonage have been completed; and it is now one of the most

commodious, sunshiny, convenient, and well-furnished ministerial homes to be found anywhere. Nearly four thousand dollars have been expended.

At the last meeting of the board of management of the Rhode Island Temperance Union, resolutions very complimentary to the energy, ability and devotion of Rev. H. W. Conant, its agent and Corresponding Secretary, were passed, and suitable steps were taken to secure his reappointment by the proper authority at Conference time. An addition of two hundred dollars was made to his salary. This tribute to his qualification for his work, and his zeal in it, was most amply deserved. Rev. J. W. Willett, the Agent and Recording Secretary for the Union, is also doing much to promote the development of the Temperance sentiment of the State. In this State, even more than in most others, it is given to Methodism to lead the vanguard in this grand reform.

The health of our beloved brother, J. W. F. Barnes, continues steadily to improve; and it is with no small degree of pleasure that we chronicle this fact. His increase in vigor for a few months past has been very apparent, and exceedingly encouraging.

Preparations for the Conference are about complete. There is every promise of an exceedingly lively session. We are not only to have the election of delegates to General Conference, the Electoral Conference, and quite a number of changes in important appointments to make the session one of marked interest, but there is also to be a grand supper on Friday evening, in Music Hall, with toasts, speeches, and music, and on Saturday afternoon a Sunday-school meeting at Chestnut Street, in which all of our schools in this city will participate. S.

PROVIDENCE — "HOME MISSIONS." — For several decades, the eyes of Methodism have been very generally turned towards foreign missions, or the expansion of individual churches. The cultivation of the margin lying between us and the foreign or frontier fields has fallen into comparative neglect. This is abundantly evidenced in the diminished work performed at present by the exhorter and local preacher. Perhaps a plea for this is not altogether wanting in the character of the times and the estate of the early Church. At first, the motto of Mr. Wesley — "The world is my parish" — led to circuits composed of entire States. Like the trapper to whom all the forest is alike a home, so the world stood before the Methodist pioneer. House, barn, tree, were severally occupied as rallying points for the insulting, or penitential crowd. Time, however, developed the importance and necessity of centralization in effort and expenditure. Of late, however, in certain portions of the land, Methodism, having cultivated the original homestead, is turning her attention towards occupying the immediately adjacent territory. Perhaps in no city in New England has this subject enlisted a deeper interest than in Providence. Nearly every Methodist church of that city has sustained an honorable relation to some mission in the vicinity. Perhaps the liberality of some in this direction has been somewhat disproportioned, especially when this is done on principle. Thus, Mathewson Street Church, which formerly was among the most liberal of the Providence Conference churches in her contributions to the foreign field, has reduced her former munificence in that direction to a comparative pittance. Their collection for foreign missions this year will hardly exceed \$200, while for neighboring missions she has already contributed over \$1,500. Nor is this an unusual amount in her beneficence. As the exigency of these missions has required, she has given by thousands. During the past year she has chiefly supported a mission at South Scituate, while her contributions to St. Paul's and Asbury, in Providence, have been their chief reliance from abroad. But it is to be hoped that this Church, while she does so nobly for the home work, will increase her future liberality towards foreign missions. The generosity of such men as Messrs. John Kendrick, H. B. Aylesworth, Jeremiah Knight, S. G. Curry, and others of like note, can ill afford to be restrained to the missions under their immediate care. Charity, which begins at home, should not end there. This tendency in the Church ought carefully to be guarded against, or the future history of foreign missions will be seriously embarrassed. H. D. G.

GENERAL CONFERENCE DELEGATES.

The following additional returns of General Conference delegates have come to hand: —

PHILADELPHIA CONFERENCE. — Ministers: S. W. Thomas, W. C. Robinson, W. H. Elliott, J. P. Durbin, J. B. McCullough, and Wm. Cooper. Reserves: R. H. Patterson and J. Cunningham. Laymen: General Charles Albright and Thomas T. Tasker, Sen.

WEST VIRGINIA CONFERENCE. — Ministers: Alexander Martin, J. W. Webb, Samuel Steele, G. Martin; reserves: Benjamin Ison, D. H. K. Dix. Laymen: Senator Willev, C. H. Hubbard; reserves: Dr. Logan, — Goff.

KANSAS. — Ministers: W. K. Marshall, G. S. Dearborn, R. L. Hurford, W. R. Davis. Laymen, William Fairchild, J. J. Wright.

PITTSBURG. — Ministers: S. H. Nesbit, I. C. Pershing, John Williams, J. W. Baker, J. Homer, A. J. Endsley, Wm. Huntz. The remaining two delegates, reserves, and lay delegates are not reported as elected, the Conference being now in session.

THE SCRIP OF A WALLETEER.

It was four thousand miles. Two hundred and thirty left us above Battery Park, and at the bottom of the thermometer. The Sound had thrown its Hurl Gate to Judith's Point, and carried alike the appetite and temper of the peaceful and pious passengers. We stood on the Jersey Ferry, shivering with the seal of a nervous dyspeptic, anxious only to find a Palace Pullman, and get to bed. We met only one other instance of as hollow an ambition, and that was a footman a few miles this side Sioux City, who had a hole in his hat, a red carpet-bag in his hand, one heel off his boots, and an engagement to lecture on Spiritualism in an Iowa county school-house. The next morning we walked out into the city of smoke, where the home-made moonbeams ride on the thick darkness over a town—

"Profound as that Serbentian bog,
Betwixt Danilata and Mount Casius old."

The Methodist bookstore is no small affair, in this dingy, but good-natured place, and only great men can pilot its trade. Long before "we were boys" they commenced to have doctors there, and the plan worked well, for the tenure of office still holds, and a lively, learned little spectacled man, with a clever heart in his hand, and a double D. on his head, stays in the store. He earnestly earned his degree. He might make for his patrons a better book than some that he sells. Pittsburg prints a prime and neatly novel sheet for the Methodists there, and its editors say some sharp and shiny things that stir and send for saucy things away from there. The grave and grim and gruff three-monthly sheet, that lately grew so sad and sour about the Bishop's cloth, had just received, a sober, soft, and sound reply of length and logic both, the day we came to town, and we were led to learn that friends at home had meant this might of pen should wear a mitre crown. We said the man might do—his heart was good, his head was right, and color too; but how about a four year's man, leasing out his life to wear a Bishop's gown!

We fear this colored city has too many good men to make Bishops of. Not but that they all would do (where is there a Methodist preacher that would not?); but when, as in New England, we have hitherto seen too many great men sent abroad to be great, they all come back, if in different cars, yet all in the same train. Somebody must be under, that somebody else may be over. When good brethren in one delegation, or a bundle of delegations, have one voice, and only one, genuine courtesy will listen with giving grace. It is difficult to be heard; when several brethren speak at once, somebody must be still. The Pittsburg Conference is the largest representative work of interior Methodism. They lack two members to give them a delegation of nine to the General Conference. Will not the Bishops transfer some brethren to fill this vacancy? There are some worthy superannuated brethren belonging to adjacent Conferences, of the original Pittsburg Conference, before its divisions, that it ought to die in its fellowship. They would love to do so, as now would be a fine opportunity for the good preachers of color within the Conference limits to seek admission among their brethren. Who could oppose them this year? When preachers' wives vote, they have a Female College President that will make appointments for his brethren.

The Iron city boasts of a valley full of nine hundred miles of ice, running out of their smoke, choked, gorged, and solid to the banks, and its bed; there is no river there. The boats all housed, braced, or bound in the ice, an itinerant who peddles his wares along its banks, must either walk or run round ten miles for one to meet his trade. We wanted to drop down the river from Wheeling, a half hundred miles; but to get there and return, traveled six hundred miles. At the mouth of the Muskingum, on the Ohio, stands the oldest town of the great interior West. Settled from New England, it carries the marks of its ancestry in the residents now, in their habits and homes. Congregationalism holds a firm stand among the people, and eight or ten other denominations share the patronage and devotion of the city. Unitarianism holds a deed to the finest structure in the place. But it is the only building of the denomination in South eastern Ohio, and it has had no congregation of more than a score for nearly that number of years. The only time we remember ever to have heard of a full congregation in the house was when Mr. Emerson appeared, to give his views of the future life for a hundred dollars. The Methodists have in Marietta a Gospel minister of the plucky sort, who had been preaching night after night, for six weeks and more, and had been instrumental in the conversion of more than a hundred souls, and the harmony and unity of all the churches in Christian work. The Episcopal and Congregational ministers both came into his altar, and kneeling at the mourner's

bench, with the penitents, were earnest and orthodox in their Methodist instruction to the sinner. Peter Cartwright's impressions of these "Yankees," for Marietta was one of his earliest circuits, were that they lived almost entirely on pumpkins, molasses, fat meat, and bohea tea; that they could not bear loud and zealous sermons, and that they had brought on their learned preachers with them, and that they read their sermons and hated the Methodists. Times have changed. Rev. A. C. Hurst is a stirring and sterling Methodist, and scholarly Christian gentleman, who, previous to his appointment to the Centenary Church there, was a professor in the Ohio State University at Athens. There is a second Methodist Church in the eastern part of the city.

SPRINGFIELD, ILL., Feb. 15, 1872.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.
ROME.—The Wesleyan Missionary Notices give some very important information respecting the state and progress of the Wesleyan mission in Rome. A very desirable property has been purchased for the carrying on of the various branches of the mission work. The property cost ten thousand pounds, and is located "in the midst of thick population, and in the current of the most crowded thoroughfares." The new premises will contain a place of worship, house for the missionary, school room, etc., and still leave several shops and houses to let, which will yield an annual revenue sufficient to cover the ground-rent, and other incidental expenses, and leave a large margin towards the permanent support of the mission. The state of the mission is most encouraging:—

"Our prospects in Rome are exceedingly hopeful. The congregation at Via Barbieri, which is composed exclusively of Italians, averages about a hundred; upwards of fifty members have been united in Church fellowship; old prejudices against Protestantism are giving way; and the people are beginning to 'search the Scriptures.' It is expected that the new church will be ready for occupation in the spring, and the Committee would earnestly request their friends to join in fervent supplication that the dedicatory services may be signalized by the especial presence of God."

INDIA.—The work of God in India is assuming an importance which is attracting the attention of the Christian world. Some recent converts to Christianity promise much to the missionary force that is to subdue the entire country to Christ. *The Christian Work*, of London, says:—

"The prospects of the Church of India are brighter than at any previous period. The Church seems to have passed that early stage of which St. Paul said:—'Not many wise men after the flesh, not many mighty, not many noble, are called.' Of Hindooism it is doubtless true, as it was of the old paganism, that God hath chosen the weak things, the base things, the despised things of the world, to confound the things that are mighty; yea, and things which are not, to bring to nought things which are. But while no flesh may glory in His presence, we may rejoice that, as years pass on, Christ shows His power as of old to yoke all that is wise and noble and great to His triumphal car—that kings are wise, and judges are instructed to 'serve the Lord with fear.' Brahminism has sent its brightest ornaments in Krishna Mohun, Banerjee, and Pundit Nianantha Gore, now ministers of Christ. Cultured teachers of Government schools like Gunga Ram and Professor Ramebunder, of Delhi; distinguished University graduates like Kalee, Mohun Banerjee; Government clerks enjoying large incomes like Behari Lal Singh; deputy-magistrates, like Tarini Churn Mitter—have either sacrificed much to preach Christ to their countrymen, or as judges, merchants, and physicians, commend the truth by their lives, and seek to propagate it by their purses and their pens. Not less remarkable are the recent converts in Upper India from Islam. Of the Moulvies who conducted the controversy with the late Dr. Pfander at Agra, three have yielded to the truth of Christ, and of these two are very learned men—Moulvie Safdar Ali of Jubbulpore, and Imadooddeen, who, before his death, was enabled to write one able work for his co-religionists, and was ordained by the Bishop of Calcutta.

The following items from the Mission Rooms, New York, will be read with interest. Who will move in liquidating the debt of \$86,904.09, still on the Society? It should be wiped out at once:—

SWEDEN.—Rev. V. Witting, Superintendent of our Missions in Sweden, writes, under date of January 11, that times of refreshing continue in all the missions. On the evening of the 10th, the night before the date of his letter, fifteen persons were around the altar for prayer, and ten professed to have obtained the forgiveness of their sins, and then and there testified it to the congregation. Brother Witting was on the eve of departure for a visitation of four weeks among the various missions.

PERSECUTION, ENDURANCE, AND DEATH.—Rev. Dr. Maclay, of Foochow, China, referring, in his last letter, concerning the persecution which raged for a season,

says: "At times it seemed as though nothing could restrain their fury: and yet God not only restrained it, but in many ways has caused it to praise Him. It is worthy of note, I think, that, notwithstanding this fierce persecution, not one of our church-members has betrayed his Lord, and, as far as I know, only one life has been lost. This was the wife of one of our assistants. The ruffians broke into the house, seized and beat her husband before her eyes, and then dragged him away. The shock was too violent for the weeping wife, and in a few hours she had gone where the bandit's foot never enters, and where her blessed Lord has wiped away all her tears."

TREASURY—STATEMENT FOR JANUARY, 1872.

NEW YORK.			
Debt in New York, Jan. 1, 1872.....	\$78,027 38		
Disbursements for the month.....	21,394 18	\$99,421 56	
Receipts from general sources.....	12,326 53		
Assistant Treasurer.....	1,882 33	14,408 86	
Debt in New York, Jan. 31, 1872.....	\$58,012 70		
CINCINNATI.			
Disbursements for the month.....	\$21,331 50		
Remitted to Treasurer.....	1,882 33	\$23,213 83	
Debt in Cincinnati, Jan. 1, 1872.....	18,870 50		
Receipts from general sources.....	2,451 85	21,322 44	
Debt in Cincinnati, Jan. 31, 1872.....	\$1,891 39		
COMBINED STATEMENT			
Debt in New York, Jan. 31, 1872.....	\$58,012 70		
Debt in Cincinnati, Jan. 31, 1872.....	1,891 39		
Treasury in debt, Jan. 31, 1872.....	\$6,904 09		

NOTE.—It will be perceived from the foregoing statement that the debt of the Treasury, Jan. 31, 1872, was \$86,904.09. According to the corresponding statement for the same month last year, the debt Jan. 31, 1871, was \$165,788.45, showing the debt to be \$78,884.36 less this year than last year.

Our Social Meeting.

"R. H. H." takes up what proves to be almost as fruitful a theme as the colored Bishops:—

THE NEW HYMNAL.

This is a live question, and what is said upon the subject must be said at once. The late Fall River District Conference very properly says:—

"Whereas, the hymn-book now in use in our Church is wanting in hymns adapted to various public occasions and services, such as adult baptism, educational, temperance, and other similar conventions and exercises."

But why stop there? Why not go on and say that our collection is almost utterly destitute of hymns concerning practical godliness and benevolence. Under the head of "Charitable and Benevolent,"—that which really constitutes the sum and substance of our religion there is, perhaps, two hymns which may be used. The occasions for enforcing the duty of benevolence are ever recurring, but we have no hymns suitable for the same. The same is also true as it regards occasions for enforcing the duties of practical religion generally. Our hymns are almost exclusively theological, experimental, and devotional. They belong rather to the era of Pascal, or Thomas à Kempis, than to this stirring, busy, practical militant age of the Church. Our book is not wanting in good funeral hymns. And yet how can we account for the omission of such a hymn as "Asleep in Jesus?" There are gems of elegiac song both in the Baptist, and in the old "Watts and Select" collection which should be in ours.

I marvel somewhat that the brethren who have written already on this subject should fail to mention that there will be room enough in our book for the introduction of all the hymns that have been mentioned simply by the omission of hymns that no minister of taste ever reads, and no congregation ever thinks of singing, as for example, the hymns beginning,—

"Glory to the Almighty Father."

"Great First of beings! mighty Lord."

"When Israel out of Egypt came."

"A thousand oracles divine."

"Great God! to me the sight afford."

"Hail, holy, holy, holy Lord."

"O God! thou bottomless abyss."

"God is a name my soul adores."

But let me indicate by numbers. What use have we for hymns 104, 105, 110, 126, 133, 136, 139, 141, 162? etc., etc. I have only made a beginning. These hymns are either common-place in sentiment, unpoetic in expression, or of unsingable metres. Can any one tell us why a hymn (75) containing such lines as the following:—

"What ailed thee, O thou trembling sea?"

was introduced into our book, and many a gem from still older collections omitted.

Will any one inform us whether the following (439) hymn was ever intended to be sung?

"In hope against all human hope,
Self-desperate, I believe."

In the opinion of many Methodist preachers of taste and culture, ours is now the poorest hymn-book in the market. Unless it is revised soon, our congregations, in many instances, will supply themselves with foreign compilations. The ensuing General Conference should address itself energetically to the task of revision. The step taken by the Fall River District Conference is a step in the right direction. Let the Boston Preachers' Meeting follow its example, and, without delay, take measures to memorialize the ensuing New England Conference to instruct its General Conference delegates to move in this matter in association with our brethren.

ren the delegates that shall represent the Providence Conference at the ensuing session of the General Conference.

A minister in the South Carolina Conference writes to Rev. E. W. Jackson, Agent of Congressional Temperance Society, on the benefit of—

CIRCULATING THE TRACTS ON TEMPERANCE.

I take great pleasure in informing you that the package of tracts you sent me were distributed among my people, and have done great good, and will do good wherever they are scattered. To encourage you, let me tell you those tracts have been the means of saving a whole community. You will ask how this was done? I will tell you: On my way to one of my appointments I met a young man in the cars intoxicated, with a bottle of whiskey in his hand, offering it to any who would drink. I took the occasion to speak of temperance to him through your tracts, as I put two of them in his pocket, and he promised to read them. When sober he did not forget his promise—he read the one entitled, "Sign the Pledge," and then and there threw away his bottle, signed the pledge, and told his wife not another drop should come into the house. He called on his brothers to sign the pledge, and they consented, and the work has gone on, until to-day almost every man in this community has signed the pledge. And as a result, the man who kept the tavern has been obliged to move up-country where the people are not all pledged not to drink. Do send us some more of your tracts. God bless you, good Brother Jackson.

H. F. Winchester, from Evansville, Indiana, sends greeting:—

Why is this State so meagre in correspondence? I read long letters occasionally from the States on either side, but nothing from Hoosierdom; and yet we live in no mean city, though at present it is but the promise of what it will be in the future. The Southwestern part of this State in former years had no enviable reputation. The "Pocket," as it was called, was supposed to be the rendezvous for all the rogues and renegades; but times have changed, and this city is now as enterprising, ambitious, and moral as any of its size in the East or West. The increase in population since the war has been very rapid, and the present number of inhabitants is about thirty thousand. There is railroad communication with Cincinnati, St. Louis, and Nashville, in addition to the facilities of river navigation. The winter thus far, has been unusually severe; for the second time this season the river is frozen over, so that one can cross on the ice. There is quite an extensive wholesale trade carried on here; and the position is very favorable for almost every kind of business. The well-organized public schools are the boast of the city—and if it were proper it might exercise its pride in its churches.

Almost every denomination is represented here, and our own, in a good number. There are five organizations of Methodists, and perhaps more, and they seem to operate most harmoniously, and are singularly prosperous, as they can scarcely fail to be, with good commodious houses, and zealous ministers in the pulpit.

Trinity will compare favorably with your Boston churches, in so far as size, architectural beauty, and finish is concerned. The organ is one of the finest in the State, and the choir is large and excellent; the Sabbath-school large and prosperous—earnest Christian men and women setting the example so worthy of imitation by the younger members. The pastor, earnest, progressive eloquent, and strikingly Methodist, has an audience morning and evening that fills the church to its utmost limit. The present membership numbers about six hundred, and it is but a very few years since a branch church organized, and drew largely from its roll.

There is more unanimity of feeling here than is usually apparent so near the dividing line of northern and southern institutions. Here all are alike, so far as outward expression goes, there being no attempt made to regild the dead body of Slavery! This attempt must have a bad influence over the progress and welfare of any Church, and it is so frequently met with in this section. I wonder the people do not earnestly pray, and with all the fervor of old, to be delivered from the "body of this death!" but it is only one proof more, that cherished sins are hard to relinquish.

The HERALD crosses my path occasionally with its sterling common sense, and its powerful home-thrusts, proving that it retains all its pristine vigor, and we who read it, think it is continually improving, and approximating to perfection at a rapid rate. The HERALD was one of my early friends, for whose weekly visit I impatiently waited, and the Editor one of my well-remembered New England pastors, the impression of whose pulpit efforts is not yet obliterated from my heart and brain. More, perhaps, in the future, from this quiet, secluded corner.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address the Editor, care of ZION'S HERALD.

WORK FOR THE SEASON.—Wood should all be cut and corded up nicely, or if intended for the fire, should be sawed and split, and housed if possible, so that it may become dry, and in the best condition for the fire.

Fencing stuff should be prepared, posts mortised, rails spliced, and ready to be set as soon as the ground is open.

Manure should be carted out and placed in heaps on or near the fields that are to be planted, and as soon as

the frost is out of the heaps that were carted out last fall, the same should be thrown over and made fine.

Guano and other special manures should be sown broadcast on lawns and mowing-fields this month, or early in April, so as to get the full benefit of the spring rains.

Cellars should be cleaned out, and all decayed vegetables and other objectionable matter removed.

Stones that are too large to be put into a cart, should be hauled on a stone dray or float, when there is a light snow; for it requires much less power to do it under such circumstances than on bare ground.

ALSIKE.—A correspondent of the *Country Gentleman* says, the Alsike appears to be a perfect hybrid between our native white clover and the large red. It is erect and branching like the red, throwing out its flower stock at every branch, and is in bloom early and late, the lower heads being ripe while fresh blooms are opening at the top. The flower partakes of the color of the white and red, being very delicate pink or rose, and the root, in loamy soils, penetrates to the depth of eighteen or twenty inches, having a tap-root like the red, with surface roots like the white. This writer says that in consequence of the seed being so very small—not more than one third or one quarter the size of red clover seed—three to four pounds are sufficient for an acre; and though the seed costs from fifty to sixty cents a pound, the expense of seed is not much if any more than red clover.

Experiments with the Alsike, both at the North and at the South, have been made by different individuals with different results; some praising it most unqualifiedly, others condemning it just as strongly. In some cases little of it remained in the ground the second year; others find it remarkably permanent.

Mr. A. W. Spalding says in the *Rural New Yorker* that the harder and moister the clay, the better the Alsike grows. On a field, part clay and part hemlock muck, the seed came up well, and some of the plants blossomed the first year. The next spring it came up thick, and grew about three feet high on the clay, and one foot on the muck.

The Alsike is highly recommended as forage for bees. —*New England Farmer.*

TRAINING STEERS.—To properly train a pair of steers, I advise the trainer, first to get acquainted with them, so that they will not stand in fear of you; then put in a yard furnished with a good strong fence, that has no stray nooks or by-ways, then with a whip with a stock of light spring timber, eight or ten feet long, and lash of twelve to eighteen inches, go in with them and commence driving them as though they were old cattle, remembering to coax them to do what they are bid if it takes two hours; also, show them what is wanted; but above all, keep your temper and spare the whip, which is not so much to strike with as to make motions with for the steers to see when an order is given. It is generally best to take one steer at a time, give him a lesson on one point; then let him rest and take the other, and so on. After getting them learned so they will start, stop, and back at the word alone, get them abreast of each other, and repeat the lessons, which will come easier than at first. This will finish the training for the day. The next day review, and teach them to turn to the right and left on a circle, or short, to keep together, and head on a line. On the third day, put the yoke on them in a careful manner, and proceed to go over the previous lessons, bearing in mind that the whip must not be used to induce them to draw. Encourage them by look, action, and voice, if necessary, and praise them afterwards, and there will be no danger of any backsliding about them.

Some may laugh at the idea of encouraging and praising cattle, which I cannot help, if they feel inclined. But it is a fact that our domestic animals understand more of the English language than most people are aware of. For instance, call a strange dog by anything but his name, and he will pay but very little if any attention to you; but speak his name and he comes to you at once. It cannot be the sound of your voice or your motions, for they were the same in both cases, but it must be that he has learned a portion, perhaps a small one, of the language. Use that and kindness in teaching animals of all kinds, and things that seem impossible can be performed. —*New England Farmer.*

POTATO EXPERIMENT.—Three years ago I offered in my catalogue, and through the public press, \$100 for any new potato that should excel the Excelsior in quality as a fall, spring, and summer potato, for table use, after a trial of two years. The result was, I received over 100 varieties, from all parts of the United States, which I planted side by side, on a piece of land very uniform in its character, and gave them the same treatment.

The sum of the results of my experiment is, that while I leave the Excelsior in the high rank which it holds, sustained by various emphatic testimonials, and not detracting anything from its merits, I decided to award to Albert Bresee, the introducer of the Early Rose and Peerless No. 6, or Peerless, the prize of \$100, as these potatoes, everything considered, are superior to any of the great number of varieties sent me for trial. The Peerless is the most productive potato I have ever raised. Mr. Bresee's success in producing new seedlings has been most remarkable, and I am very happy to award him \$100 as some return for the great gift he has made the agricultural public. I make mention of Early Rose and Peerless only, but others of his varieties are potatoes of great merit, sufficient of themselves to give fame to the introducer.

—JAS. J. H. GREGORY'S *Seed Circular and Retail Catalogue.*

STEAM PLOUGHING.—The employment of steam in farm cultivation is extending gradually, if not rapidly, in England. At a recent meeting of the Cottesbush Agricultural Society, the case of a gentleman in Berkshire was mentioned, who uses four steam-engines of thirty horse-power, and in 1870 succeeded in stirring the soil to a depth of thirty inches, and last year went to the depth of three feet. He grew 1,600 acres of beet-root last season for the manufacture of brandy. Another suggestive example was reported at the same meeting. Three years ago the Duke of Northumberland made an arrangement with his tenants, by which he furnished a twelve horse-power engine, those using it being charged their pro rata share for the original outlay, for the wear and tear, with a slight reserve for a new one. The first year the land was ploughed at 10s. per acre, and deeply cultivated at 5s. per acre. If cultivated the second time, the charge was, for ploughing, 2s. 6d. per acre, and harrowing, 1s. 6d., not mere harrowing of 3-inch teeth, but with machines cultivating twelve to fifteen inches. As priority in the use of the plough was important, it was decided that the man whose thirty-acre field was first ready should have it, and so on, and when it became an even question, lots were drawn. The result after three years' trial, has been extremely satisfactory, largely increasing the profits of the farmer, with a beneficial effect upon the country at large.

Obituaries.

Died, at East Pittston, Me., Feb. 15, 1872, Mrs. REBECCA J. YOUNG, wife of Hon. Asbury Young, and only daughter of Dudley and Rebecca Young, aged 81 years.

Seldom has it been my privilege to participate in the funeral services of one who has left behind more satisfactory evidences of a peaceful passport to the "better land." At the early age of 10 years, under the ministrations of Rev. Mr. Thwing, she gave her heart to God, and at the age of 14 her name and services to the Methodist Episcopal Church at East Pittston. Since that time, she had ever sought to serve her Saviour. In the Sunday-school, as elsewhere, the youth have had the benefit of her affectionate counsel and instruction. For the past six years she has been a patient sufferer from a cancer, which has been slowly but surely severing the brittle thread of life. During these years, by acts of devotion to her aged parents, husband, only daughter, and friends, she has embalm her memory.

As she saw the close of life approaching, she sought to complete her work, or (to use her own words) to set her house in order. "The Lord is my refuge and strength." The 23d Psalm, and the last verse of the 5th chapter of 2d Corinthians, were favorite passages. Though suffering the most excruciating pains, she never murmured, but felt that "He doeth all things well." She calmly viewed the prospects before her, and said, "Everything looks bright." She ever sought to impress the young with the importance of seeking the Saviour, and of making preparation to meet her on the other shore. Her deep concern for the spiritual welfare of the community was expressed in earnest prayer for the outpouring of the Holy Spirit. During the year just past, in connection with other sisters of the Church, she has been active in devising means for raising funds with which to repair and beautify the church, and just as the work was completed, was called to worship in God's upper temple. Just before she died she selected the hymns, Scripture lesson, and text to be used at her funeral, and made all other necessary arrangements. Her wish was that there should be "nothing gloomy about it." Having made these preparations, she said, "I am now all ready to go in a moment." In view of these things, may we not exclaim, with the Apostle, "O death, where is thy sting! O grave, where is thy victory!" —C. B. BESSE.

Died, in Norwich, Conn., Feb. 25, 1872, Mrs. MARY ROGERS, widow of the late Rev. Caleb D. Rogers, of the Providence Conference, aged 68 years.

Sister Rogers experienced religion when 11 years of age. She was a member of the Methodist Episcopal Church for fifty-seven years, and during the years of her married life experienced all the vicissitudes and fatigues of the itinerancy. She was for many years an invalid, and her sufferings were intense and long-continued. Always during her sickness, when she supposed herself near her journey's end, she was ready to go. Her last words were, "Don't mourn for me." —I. M. BIDEWELL.

WILLIAM A. MUTTART died in Biddeford, Feb. 24, aged 41 years.

Brother Muttart experienced religion about twelve years ago, in Augustine Cove, Prince Edwards Island, and joined the Wesleyan Church in that place. His conversion was very clear, and he soon became very active in the cause of Christ. About five years since he removed to this city with his family, joining the Methodist Church, of which he continued an active member till he died. For two years he has been a class-leader among us, and by his earnest piety, genial spirit, intelligence and skill as a mechanic, he has rendered efficient service in our church building, as well as in our more direct Christian efforts. His sickness, which was very distressing, continued about two months, but was borne with perfect resignation. Some nights of terrible agony were seasons of wondrous triumph and victory, and his groans would end in expressions of praise and glory. He was one of the few, of whom it may be said, "In him was no guile." —S. F. WETTERBER.

Died, in North Auburn, Me., Mrs. CAROLINE ISABELLA, wife of E. P. Crafts, and granddaughter of the late Rev. Caleb Fogg, of Monmouth, Me., aged 37 years.

She was converted in her youth under the labors of Rev. R. H. Stinchfield, while on Monmouth Circuit. She at once united with the Methodist Episcopal Church, and remained a faithful and worthy member until called to join the Church above. For a number of years she was a member of our choir, until compelled by ill health to leave this, to her, delightful part of worship. She wasted away under the power of that fell destroyer, consumption, until February 24, when she suddenly passed to her reward in glory. —T. J. TRUE.

F. A. WESCOTT died in Albany, Me., Jan. 19, aged 25 years.

At the time of his death, Brother Wescott held the offices of class-leader, steward, and Sunday-school superintendent. In all these he was faithful and exemplary. The preacher ever found in him a valuable assistant. By his anxiety and labors for the spiritual welfare of the people, he greatly endeared himself to the community in which he lived. Long will they cherish his memory. Divine grace sustained him as he neared the banks of the river. He triumphed over the last enemy, and passed away with holy joy. —S. D. BROWN.

In Thomaston, Me., MANSFIELD H. JORDAN fell asleep in Jesus, Feb. 10, at the age of 22 years.

He sang, with clear voice, "There are angels hovering round," declared that there was no darkness in the valley of death, shouted "Hallelujah to Jesus," and was not, for God took him. —S. STONE.

HERALD CALENDAR.

Penobscot Valley Ministerial Association, at
Oristown Centre, April 28, 29
Rockland District Ministerial Association, at
Murphy's Corner, Woodville, May 12-15
Providence District Ministerial Association,
at North Grovesdale, Conn., June —

EASTERN CONFERENCES.

Providence, at Providence, March 20, Bishop Ames.
New England, at Worcester, March 27, Bishop Ames.
Troy, at Saratoga Springs, March 27, Bishop Ames.
New Hampshire, at Bristol, April 3, Bishop Ames.
Vermont, at Chelsea, April 3, Bishop Ames.
Maine, at Gardiner, April 10, Bishop Ames.
New York, at New York, April 10, Bishop Ames.
New York East, at East Bridgeport, April 10, Bishop
Shuman.
East Maine, after the General Conference.

TEMPERANCE ITEMS.

SERIOUS MISTAKES.—That class of reformers who suppose that education is an all-sufficient proof against intemperance in the use of alcoholic liquors—that educated men can drink with safety—need to be reminded, that by it, Byron went down in death at thirty-six; that Edgar A. Poe paid the price of his life as a forfeit to this demon; that one of the ablest men in the American Republic, Massachusetts' gifted son, bowed his noble intellect before its cruel power, thus throwing a pall of gloom over an otherwise noble life.

"NONE ARE INJURED BY LIQUORS BUT THOSE WHO DRINK."—Go it so? In the late fire at Chicago, a little girl hurrying through the street with her mother towards a place of safety, was observed by a drunken man, who was carousing with his associates, and seeing her flaxen hair waving in the breeze, he threw a glass of liquor upon her; the flames caught her dress, and she gave her life a testimony that OTHERS SUFFER BECAUSE THOSE THAT DRINK.

IN THE STOCKS.—The first punishment inflicted in the Rhode Island Colonies, was in 1638 (two years after the settlement), and the crime was drunkenness. Eight men were placed "in the stocks" five hours in the town of Portsmouth.

PROHIBITORY ACTION IN CONNECTICUT.—A new party has been launched in this closely contested political State, and already there is the cry of "mad dog" heard by the "press" of that State. But "Ike" Bromley, whose trenchant editorial pen is in the ink in the editorial chair of the *Hartford Post*, tells some truths that cause consternation in the Republican ranks, and they are worthy the attention of temperance men and politicians everywhere. Here is one of them; the Republican party in its treatment of the Prohibitionists has been guilty of "premeditated swindling," inasmuch as it passed a resolution favoring a "Constabulary system," when it had not the remotest idea of creating it. And he accords the undoubted right of honest believers in the efficiency of this system to strike out in a new party if they think such a course will hasten it.

WEST MEDWAY.—It has been a year of more than usual interest in the Methodist Episcopal Church in West Medway. For accessions to the Church, and a steady increase in the congregation and Sabbath-school, and 25 on probation, we are grateful to God.

Their pastor was agreeably surprised on the eve of his birth-day, January 10, by parishioners and friends, bringing with them many valuable presents. Also, the ladies remembered his wife and daughter, each having a nice dress. The receipts in substantial articles and money amounted to \$100, for which we return our thanks.

W. and E. A. MERRILL.

The kind people at East Saugus remembered their pastor and wife, by a generous donation of \$250 in cash, on Wednesday evening, March 13.

Rev. James W. Day, of Searsport, Me., acknowledges the receipt of \$67.80, the gift of friends; one of many substantial

tokens of regard. From one friend we have received, during our stay with this people, \$300, besides an excursion ticket from Maine to Minnesota and back, for all which we would express our thanks.

The *Saratogian* speaks as follows of the new Town Hall bell at Saratoga:—

Stress of weather, politics, etc., have alone deterred us from referring to what is in everybody's mouth, or rather ears—our new Town Hall bell. This magnificent bell, manufactured to order at Meneely & Kimberly's bell foundry in Troy, weighs 5,276 pounds, and can be distinctly heard five miles away, across Saratoga lake. It has a rich, mellow tone, pleasant as well as sonorous, and is said to be one of the largest bells in the State. We are sure there is not a finer toned one. Messrs. Meneely & Kimberly also had great success with the bell of the new Methodist church, which weighs 3,125 pounds, and is one of the finest toned bells we know of. They are a couple of splendid bells. Long may they swing.

SYMPTOMS OF LIVER COMPLAINT, AND OF SOME OF THE DISEASES PRODUCED BY IT.—A sallow or yellow color of skin, or yellowish brown spots on face and other parts of body; dullness and drowsiness with frequent headache; dizziness, bitter or bad taste in mouth, dryness of throat and internal heat; palpitation, in many cases a dry teasing cough, with sore throat, unsteady appetite, raising of food, choking sensation in throat; distress, heaviness, or bloated or full feeling about stomach and sides, pain in sides, back or breast, and about shoulders; colic, pain and soreness through bowels, with heat; constipation alternating with frequent attacks of diarrhoea; piles, flatulence; nervousness, coldness of extremities; rush of blood to head, with symptoms of apoplexy, numbness of limbs, especially at night; cold chills alternating with hot flashes; kidney and urinary difficulties; female weakness, dullness, low spirits, unsociability and gloomy forebodings. Only few of above symptoms likely to be present at one time. All who use Dr. Pierce's Art. Ext. or Golden Medical Discovery for Liver Complaint and its complications are loud in its praise. Sold by all first class Druggists.

THE DOCTOR'S DAUGHTER.—Sophia May, author of the renowned *Prudy and Doty Books*, has achieved another triumph in the new book with this title just issued. She has taken "A new departure" this time, and written a story for grown up folks. If we are not much mistaken, the young folks will want to read it, as much as the old folks want to read the books written for the young ones. It is a splendid story, for all ages.

A CURE FOR DYSPEPSIA.—It is not often that we take greater pleasure in recommending any medical preparation to the public than in speaking of WHITE'S SPECIALTY FOR DYSPEPSIA, which we know to be an excellent panacea for that most disagreeable disease. It is not a new preparation, but has stood the test of years, and its workings have received the unqualified praise of many eminent physicians. It is not claimed that it will cure everything, but it does claim to be the best cure for Dyspepsia yet discovered, and this claim is substantiated by the testimony of those who have been benefited by its use, and whose testimony cannot be gainsaid. Relief is always attained from the first use, and a permanent cure is effected when properly continued.

It is not fair that a lady should be obliged to lift her Sewing Machine whenever she needs to move it. Casters are now made especially for Sewing Machines of all styles. It is a wonderful invention, and should be universally adopted.

WITCH HAZEL, aside from its supposed divination of the locality of springs and other hidden treasures under ground, has long been known as an excellent remedial agent in all inflammatory affections, animals as well as men being cured by its healing virtues. Sanford's Hamamelis is claimed to be the best preparation of this medicinal shrub ever offered to the public, whose attention is called to a card in our advertising columns regarding the same.

We take pleasure in calling attention of our readers to the advertisement of the Smith American Organ Co. All who wish for a reliable "Cabinet Organ" for the parlor or church, will do well to secure one of their instruments. The long experience of this firm has enabled them to make such improvements in this class of musical instruments, that they now offer the public organs, which for richness of tone, power, and durability have no superior.

Business Notices.

I. B. SAMUELS,
ARCHITECT.
40 Court Street, cor. Tremont,
BOSTON.

VEGETINE.—The conviction is, in the public mind as well as in the medical profession, that the remedies supplied by the *Vegetable Kingdom* are more safe, more successful, in the cure of disease, than mineral medicines. VEGETINE is composed of roots, bark, and herbs. It is pleasant to take, and is perfectly safe to give to an infant. Do you need it? Do not hesitate to try it. You will never regret it.

IN THE CITY OR COUNTRY,
No Family should be without a box of
SANFORD'S
Compound Hamamelis,
or, **WITCH HAZEL OINTMENT.**

This most perfect preparation of a highly medicinal shrub is equally good for Man or Beast, and is sold everywhere at 50 cents and \$1.00 a Box. Its virtues in all cases of inflammation are celebrated, while its curative properties are unequalled in all cases of Burns, Scalds, Bruises, Carbuncles, Tumors, Lumbago, Rheumatism, Sprains, Galls, Cuts, Sorethroats, Galls, Spavin, Ringbone, Felled wounds, Scaly eruptions, Chelonia, and all other skin diseases.

ALL DRUGGISTS SELL IT.

WEEKS & POTTER, GENERAL AGENTS, Boston, Mass.

Our readers will do well to notice the advertisement of Streeter's Magnetic Liniment, as it is said to be an article of rare merit. Mr. Felix Simmons, formerly of Kingston, Mass., had failed to get relief from all the medical skill he could procure. After spending ten months in a Hospital in Boston, he was pronounced incurable, and discharged therefrom in 1865. In April, 1867, he commenced using Dr. Streeter's Magnetic Liniment. In a few days the contracted muscles began slowly to relax, the terrible spasms ceased, and he hailed with joy the gradual rising of his head until he stood erect—cured.

The cuts representing Mr. Simmons as he was, and as he is, are said to be no exaggerations. The people of Kingston were so well satisfied of his cure, that they voted Dr. Streeter a present of \$100. We are informed that Mr. Simmons now resides, and works daily at his trade, in Middleborough, Mass. We believe this to be a powerful and safe remedy—something to be desired in every family.

SKIN DISEASES.

PERRY'S IMPROVED COMEDONE AND PIMPLE REMEDY.—The Skin Medicine of the Age. It is warranted to cure Eruptions, WHITES, and MATTERED PIMPLES on the FACE; PLAIN WOUNDS, SCALY eruptions, and BLOTCHED disfigurements of the skin. Sold by all Druggists. Depot 40 Bond Street, New York.

For Moth Patches, Freckles, AND TAN, USE PERRY'S MOOTH AND FRECKLE LOTION. The only reliable and harmless remedy for removing Brown Discolorations from the skin. Prepared only by Dr. B. C. Perry, Dermatologist, 40 Bond Street, New York. Sold by Druggists everywhere.

A protruding toe is not a very pretty sight and is never seen where children wear SILVER TIPPED shoes. They will save half your shoe bills. For Sale by all Dealers.

TO STRENGTHEN THE SYSTEM.

Regulate the bowels, remove constipation, allay inflammation, and cleanse the blood of all impurities. There is nothing so potent and certain as "POLAND'S HYPOPHOSPHITE." A great amount of good has been effected by it. It is composed of Roots and Herbs, and has nothing in it that can anywhere harm, even the weakest. For sale at the New England Botanical Depot, 106 Hanover Street.

ALWAYS READY to cure a Hacking Cough, remove the pain from Chest or Lungs, or allay the feverish symptoms attending Kidney Complaint, this is what is heard from hundreds who have used the *White Pine Compound*. Try it.

Ten Thousand Cures of Coughs, Colds, Asthma, Lung Disease, etc., speak louder than words in favor of ADAMSON'S BOTANICAL COUGH BALM. Price 35 cents. GEO. C. GOODWIN & CO., Boston Agents.

ATWOOD'S QUININE TONIC Bitters improves the circulation, promotes digestion, imparts tone to the Stomach, and vigor to the Muscles, and corrects all causes of Debility. Sold by all Druggists and first-class Grocers.

The Old Whig Party sent for internal improvements. So does Williams' Extract Jamaica Ginger.

The Sweet Fixed Oil of the Coconut is represented in *Burnett's Coconut*.

PERKINS & HOUSE'S Safety Kerosene Lamps, FRED'X A. BROWN, 35 Bromfield St.

PROVIDENCE CONFERENCE SEMINARY.

East Greenwich, R. I.
Spring Term begins Monday, March 26. For information apply to the Principals.

REV. DAVID H. ELA, A. M., East Greenwich, R. I.

Best and Oldest Family Medicine.—*Sanford's Liver Regulator.*—A purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick-headache, Bilious Attacks, and all derangements of Liver, Stomach, and Bowels. Ask your Druggist for it. Beware of Imitations. 50 cew

To protect the understanding of humanity nothing there is like Leather fastened together by CABLE SCREW WIRE. Boots and Shoes made in this way never slip, leak, or come apart. All genuine goods are stamped. 55 cew

DR. STRONG'S REMEDIAL INSTITUTE.—Saratoga Springs, N. Y., is unsurpassed in the treatment of Lung, Female Chronic Diseases, Turkish, Russian, Electro-Thermal, and Sulphur-Air Baths. Hydrophobia, Vacuum Treatment, Movement Cure, Hydræmia, etc. Terms lowest in Winter. Send for a circular. Endorsed by Bishop James, Rev. T. L. Cuyler, D. D., Rev. Charles W. Cushing, A. M. 55 cew

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.
Cattle, 1,000; Sheep and Lambs, 4,102; Swine, 4,900; number of Western Cattle, 1,449 Eastern Cattle, 551; Northern Cattle, 125.
Prices of Beef Cattle—A hundred pounds live weight—Extra, \$7.00 to \$7.50; first quality, \$6.25 to \$7.00; second quality, \$5.00 to \$6.25; third quality, \$4.75 to \$5.00; poorest grades of coarse Oxen, Bulls, etc., \$3.75 to \$4.50 a pound live weight. Nearly all the Beef Cattle are sold by the hundred live weight.
Brighton Hides—\$4 to \$5 c. per lb.
Brighton Tallow—\$4 to \$5 c. per lb.
Country Skins—\$1 to \$2 c. each.
Hides—\$4 to \$5 c. per lb. for country.
Tallow—\$4 to \$5 c. per lb. for country.
Lamb Skins—\$3.25 to \$4.00 each.
Sheep Skins—\$3.25 to \$4.00 each.
Calf Skins—\$1 to \$2 c. per lb.
Sheared Sheep Skins—\$4.00 each.
Wool Sheep Skins, \$0.00 to \$0.00 each.
Working Oxen. This week the supply of Workers in Market is lighter than has been for several weeks past. We quote sales, from \$135 to \$250 a pair. On account of the bad weather, trade for weeks has been dull.

Store Cattle. With the exception of Working Oxen there are but a few store Cattle brought into Market at this season of the year, most of the small Cattle being sold for Beef.
Milk Cows, \$45 to \$50; ordinary, \$25 to \$30 a head, or much according to their value for Beef. Prices of Milk Cows depend much upon the fancy of the purchaser. Most of the Cows offered in Market for sale are of a common grade. Store Cows, \$16 to \$25 a head.

Sheep and Lambs. There was a good supply from the West, mostly owned by Butchers, who employ Agents at the West to buy and ship direct to them. Western Sheep cost from 7 1/2 to 10 cents a lb., or from \$1.25 to \$1.50 a head. We quote Extra and select lots, at \$7.50 to \$10.00; ordinary, \$5.00 to \$7.50 a head, or from 4 to 10 c. a lb.
Swine. Store Pigs—none in market. Fat Hogs—\$100 in market. Prices \$5 to \$5 1/2 c. a lb. This week a few Store Pigs were brought into Market. The first for several months, but the call for them is limited. Holders were asking from 3 to 5 cents a lb.

REMARKS.—The trade for Beef Cattle has been better than it was last week, prices having advanced one quarter of a cent a lb. from our last quotations. Bees cost higher at Albany, and the supply in Market is lighter than that of last week. There were a few lots of very Extra Bees from the West, estimated at about 8 cents a lb. live weight. The trade this week and last has been confined principally to Beef, but a little being done with Working Oxen and Milk Cows.

Commercial.

WHOLESALE PRICES.

March 18, 1872.

BOSTON MARKET.

GOLD.—1.10 1/2 @ 1.10 1/4.
FLOUR.—Superfine, \$5.00 @ 6.25; extra, \$7.00 @ \$9.00; Michigan, \$7.75 @ 9.00; St. Louis, \$8.00 @ \$11.25; Southern Flour, \$7.00 @ 10.50.
COB—Western Yellow, 77 @ 78 cents; Western Mixed, 75 @ 77 c. bushel.
EYE.—70 @ 90 c. per bushel.
OATS.—55 @ 61 c. bushel.
SHORTS.—\$22.00 @ 33.00 a ton.
FINE FEED, \$20.00 @ 33.00.
SEED.—Timothy, Herd's Grass, \$3.75 @ \$4.00; Red Top, \$4.25 @ 5.50 per sack; R. I. Bent, \$3.00 @ 3.50 a bushel; Clover, 1 1/2 @ 1 3/4 c. per lb.
APPLES.—\$4.00 @ 5.50 per lb.
DRIED APPLES.—10 @ 13 cents a lb.
PORK.—\$17 @ 18.00; Lard, 9 1/2 @ 10 1/2 c.; Hams 10 c.
BUTTER.—25 @ 34 c.
CHEESE.—Factory, 15 1/2 @ 17 1/2 c.; Dairy, 12 @ 15 c.
EGGS.—00 @ 30 cents per doz.
HAY.—\$30.00 @ 33.00 per ton, as to quality.
POTATOES.—\$2.00 @ 2.25 per tub.
BEANS.—Extra Pea, \$3.00 @ 3.25; medium, \$2.50 @ 2.75 bush; common, \$1.50 @ 2.00.
LEMONS.—\$2.50 @ 3.00 per box.
ORANGES.—Fayal, \$2.50 @ 3.00 box.
HAWAII ORANGES.—\$7.00 @ 8.00 box.
ONIONS.—\$2.25 @ 2.50 per barrel.
CARROTS.—\$1.50 @ 2.00 a tub.
TURNIPS.—\$1.75 @ 2.00 bbl.
CABBAGE.—\$10.00 @ 15.00 a hundred.
MARROW SQUASHES.—\$0.00 @ 5.00 a cwt.; Hubbard, \$0.00 @ 5.00 a cwt.
CHERRYERIES.—\$13.00 @ 15.00 a bbl.
POULTRY.—00 @ 30 cents a lb.

REMARKS.—Flour is selling in small lots, quiet sales, but market steady. Corn is dull at quotations. Seeds at earlier rates. Pork Market steady. Potatoes in large supply. Cranberries are high for prime Cape. Squashes shade higher. Western Poultry arrives freely and cheap.

Money Letters Received to March 9.

K Atkinson; M Buckley, J M Bean, J T Benton, A Barnes, C Boyden, J W Bemis; W W Case, E F Clark, A J Culver, E M Chapman, N Critchett, G E Chapman, N G Carter, A C Crouch, A Church, E Davis, A M Des Brisay; G F Eaton; M J Freeman, S A Fuller, J Fisher; A P Gould; H Harris, S B Herrick, T Holt, A Hatch, L L Hanson, B M Hall; J H James; C Loomis, B Lyman, S Leader; J W Merrill, A W Manning, J Milliken; J H Mansfield, N L McGrillis, C S Morse; J H Plimpton; J F Potter, H W Potter; S E Quimby; H D Robinson; R Sadereson, D J Smith, C Small; J P Simonton, J Swasey, J Sule, C F Tapia, W Turkington; L H Warren, W Wilkie, E W Wilkie, S F Witherspoon, J W Williams, D Woodruff, L D Wardwell.

Acknowledgments.

Rev. B. K. Bosworth gratefully acknowledges, from his people in Marshfield, the receipt of \$20 in cash, a silver watch, and other valuable presents for himself and family, amounting in all to \$100.

Rev. C. S. Macgregor and wife desire to return thanks to their New London friends for their generous donation of \$100, given February 20.

Rev. C. Mason and wife gratefully acknowledge the receipt of two generous rolls of greenbacks, and other presents from their friends in Phoenix, N. H., on the evening of March 4.

Rev. Wm. Turkington, of Hockanum, Conn., gratefully acknowledges a generous donation, on the evening of February 22, of \$100, besides other valuable presents.

Rev. L. P. Ousey, of Ashburnham, acknowledges, with thanks, Christmas gifts from his friends in the Methodist Episcopal Church in that place.

Marriages.

In Gloucester, Feb. 7, by Rev. A. F. Herrick, S. W. Proctor, of Boston, to Mrs. Maggie J. Clark, of Gloucester; Feb. 28, Charles G. Clifford to Miss Addie M. Cunningham.

In Seaside, Feb. 14, by Rev. G. W. Ballou, George F. Lawley to Harriet A. Damon.

In Pelham, Jan. 17, by Rev. N. H. Martin, Oliver M. Dorset to Ellen M. Walker, both of Belchertown.

In Mansfield, March 8, by Rev. J. O. Dodge, Rufus B. Carpenter, of Eastford, to Miss Minerva Hoyle, of Mansfield.

In Hudson, N. H., Feb. 28, at the house of the bride's father, by Rev. C. A. Cressy, Charles A. Hale, of Hollis, N. H., to Miss Emma Thomas, of Hudson.

In Jefferson, N. H., Jan. 28, at the residence of the bride's father, by Rev. W. E. Bennett, Thomas E. Fisk, of Gorham, N. H., to Miss Edith Davis, of Jefferson.

March 2, at the house of the bride's father, by Rev. H. Stevens, N. H., to Miss Mary A. Rolfe, of Jefferson.

In Gorham, Me., Nov. 7, by Rev. J. Collins, Henry L. Horne, of Berwick, to Miss Emma A. Rice, of Pownall.

In Union, Jan. 27, by Rev. J. N. Marsh, William H. Barker to Miss E. H. Woodman, both of Rockland, Me.

In Biddeford, in the Methodist Episcopal Church, by Rev. S. F. Wetherbee, John A. Gooch to Miss Minnie Cledonning, both of Biddeford.

By Rev. J. W. Williams, Feb. 25, Robert Lord, of Loud's Island, Bristol, to Ruth McIntyre, of Cushing.

In Arrowsville, Feb. 28, by Rev. Z. Davis, Thomas J. Baird to Miss Leona B. Erskine, of George L. Lawrence to Miss Clara T. Oliver, all of Arrowsville.

In Milan, N. H., March 2, by Rev. G. C. Noyes, Ira A. Newell, of Milan, to Miss Luella F. Houghton, of Watertown, Me.

In Sunapee, N. H., March 6, by Wm. H. Stuart, Lyman H. Cheney, of Bradford, N. H., to Mrs. Susan M. Moore, of Sunapee, N. H.

Church Register.

EXAMINATION FOR ELDERS' ORDERS.—Candidates for Elders' orders in the New England Conference will meet the Committee for examination on Tuesday, March 20, at 10 A. M., in the vestry of Trinity Church, Worcester. See requirements in Discipline. J. ORANIEL PECK, Chairman.

NEW ENGLAND CONFERENCE.—Wednesday P. M., Sabbath-school Union Anniversary. Evening, Missionary Sermon.

Thursday P. M., Semi-Centennial Exercises. Evening, Conference Sermon.

Friday P. M., New England Education Society. Evening, Sermon on "Ministerial Education."

Saturday P. M., Memorial Services. Evening, Temperance Anniversary.

Sunday evening, Missionary Anniversary.

Monday P. M., Church Extension Society. Evening, Freedmen's Aid Society. W. F. MALLABY.

PREACHERS' AID SOCIETY OF THE NEW ENGLAND CONFERENCE.—The Annual Meeting will be held in the Wesleyan Association Committee Room, 36 Bromfield street, on Monday, March 25, at 10 o'clock P. M. All regular contributors are members, and are invited to be present. Election of officers, and other business. JOHN G. CARY, Secretary.

MAINE CONFERENCE.—When the candidates for examination to be received on trial please meet their Committee at the Methodist Episcopal Church, Gardiner, Tuesday, April 8, at 3 o'clock P. M. Please be prompt. T. P. ADAMS.

Wilton, March 14, 1872.

NEW ENGLAND CONFERENCE—RAILROAD NOTICE.—Fare reduced one half on the following named roads: Boston and Albany, Worcester and Nashua, Pittsburg and Worcester, Vermont and Massachusetts, Connecticut River, Fitchburg, Boston and Clinton, Boston, Lowell, and Nashua, Stony Brook, Eastern, New London and Northern, and Norwich and Worcester, Boston, Haver, and Gardner, Providence and Worcester, below Falmouth.

Persons attending the Conference will pay regular fare to Worcester, and by calling on the subscriber will receive a free return ticket.

Woburn, March 7. C. L. EASTMAN.

NEW ENGLAND CONFERENCE EXAMINATION.—Brethren will be examined in studies of the second year, Tuesday, March 26, at 10 A. M.

J. H. NEWELL, Chairman of Committee.

NEW HAMPSHIRE CONFERENCE SEMINARY.—The Trustees of the New Hampshire Conference Seminary and Female College are hereby notified to meet at the Methodist Episcopal Church, Bristol, N. H., on Thursday, the 4th day of April next, at 7 o'clock P. M., for the transaction of such business as may properly come before them.

By request, A. B. WYATT, Secretary.

Tilton, N. H., March 14, 1872.

NEW ENGLAND CONFERENCE.—Candidates for Deacons' orders, and the members of the Committee of Examination, are requested to meet at the vestry of Trinity Church, Worcester, Tuesday, March 26, at 2 P. M.

IRA G. BOWELL.

FAIR IN AUGUSTA, GA.—The ladies of the Green Street Methodist Episcopal Church in this city propose to hold a Fair, the first week in May next. Its object is to assist in paying a debt on the church, under which it has been struggling ever since its formation, and also to aid in repairing their place of worship. The members of the Society are few and poor, but they are doing their utmost to maintain public worship amid the greatest discouragements. The ladies of the congregation wish to co-operate in this work, and respectfully solicit from the friends of the Freedmen in the North such assistance as they can render. Contributions of money, money manufactured articles, useful or fancy, boots, shoes, needle-work, books, pictures, etc., etc., thankfully received, and may be sent by mail, express, or steamer to Rev. George W. Rogers, pastor of Green St. Methodist Episcopal Church, Augusta.

COMMITTEE OF APPEAL.—Charlotte Francis, Mary Hall, Frances Holloway, Elizabeth Allen, Matilda T. Rogers.

Augusta, Ga., Feb. 26.

The above appeal from the ladies of Green Street Methodist Episcopal Church is worthy the attention of all who, through the goodness of God, are able to assist them in the enterprise they have undertaken. Our Church in Augusta is small and very poor, surrounded by all the adverse influences entailed upon them by their former condition of slavery. They are struggling not only to build themselves up as a people, but to build up also the Church of their choice, where they can enjoy all the privileges of Christian men and women. Let me, therefore, ask help for them in their undertaking. Pray those who sympathize with the lowly and oppressed in their efforts to attain to a higher Christianity and a nobler life.

J. SPILMAN, P. E. Augusta District.

NOTICE—TRUSTEES N. E. CONFERENCE.

The Annual Meeting of the Trustees of the New England Conference of the Methodist Episcopal Church will be held in Trinity Methodist Episcopal Church, Worcester, on Wednesday, March 27, 1872, at 8 o'clock A. M.

S. CHASE, Secretary.

Daily Christian Advocate.

The forthcoming General Conference of the Methodist Episcopal Church promises to be one of extraordinary importance. The introduction of laymen, and their participation in all the discussions and acts of the sessions, the election of Bishop, the presence of eminent missionaries long connected with the various departments of our own foreign work, and the discussion of many great questions which will be considered, will all combine to engage the attention of our people throughout the entire Church.

In order to respond to this enlarged interest, and thus give the earliest and most ample reports, the Agents of the Book Concern will publish a daily paper, to be issued each morning, Sundays excepted, during the entire session. It will contain ample and reliable reports of every item of interest in the doings of the General Conference, also the sermons and addresses of the distinguished representatives and visitors; it will furnish numerous pen-and-ink sketches of distinguished delegates, lay and clerical, and of fraternal representatives and visitors present, and will give a summary of the latest telegraphic news received up to the hour of going to press.

The *Daily* will be under able editorial supervision, and an ample force of experienced reporters will be provided.

The paper will be much larger than any of the previous General Conference dailies, the increase in size being equal to four columns of the last daily, published during the session at Chicago. Each morning's issue will contain the doings of the preceding day, and will be forwarded by the first mail to all subscribers in the distance.

The first number will be issued on Thursday morning, May 1st, and the volume will close with the number issued on the day following the close of the session. The price will be \$1.25.

We respectfully request all preachers to bring the matter immediately before their people, and either personally or by proxy make a thorough canvass of their congregations. Let the names be forwarded by the 1st of April, if possible.

Brethren in the ministry, will you aid us in furnishing all the people of your congregations with these early and official reports?

Brethren of the laity, will you aid your pastors in giving the *Daily* the widest possible circulation?

CARLTON & LANAHAN,
New York.

JAMES P. MAOKE, Agent,
38 Broadfield St., Boston.

OLIVER DITSON & CO.'S

STANDARD MUSICAL WORKS.

CHEAP!! UNEXCELLED!!

Beautiful Octavo Edition of Oratorios and Cantatas.

Creation	30	Shelut Mater	45
Mosart's Mass in C	75	Hymn of Praise	45
Bach's Mass in B	75	Walpurgis Night	75
Concord's Mass in F	75	As the Heron pants (2nd Pt.)	75
Chaconne's Mass in D	75	Come let us sing (2nd Pt.)	75
Chaconne's Mass in D	75	Ninety-ninth Psalm	75
Haydn's 10th Mass	1.25	Woman of Samaria	1.10
Haydn's 10th Mass	1.25	How my Father	75
Haydn's 10th Mass	1.25	Southard's Mass in F	75
Haydn's 10th Mass	1.25	Southard's Mass in F	75
Haydn's 10th Mass	1.25	Southard's Mass in F	75

Complete Operas, Full Vocal Score, INCLUDING RECITATIVES, \$1.00 EACH.

FAUST, FIDELIO, MARTHA, TRAVIATA, SONNAMBULA, DON GIOVANNI, MARRIAGE OF FIGARO, NORMA, ERNANI, PRECIOSA, THYATIRA, FRA DIAVOLO, LUCRETIA BORGIA, LUCIA.

*The above can be had of any Music Dealer, or the Publishers. Sent, post-paid, on receipt of the price.

OLIVER DITSON & CO., Boston.
C. H. DITSON & CO., New York.
Mar. 21, 72

We have just published a new

SUNDAY-SCHOOL CONCERT BOOK,

Containing twelve new exercises for Sunday-school Concerts, as follows, namely:—

1. THE SINGING CONCERT.
2. THE FLORAL CONCERT.
3. THE SABBATH.
4. THE CHRISTMAS CONCERT.
5. PROMISES OF THE BIBLE, No. 1.
6. THE BEATITUDES.
7. PROMISES OF THE BIBLE, No. 2.
8. FAITH, HOPE, AND CHARITY.
9. PRAYER.
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Twenty-Sixth Annual Statement OF THE CONNECTICUT MUTUAL Life Insurance Company,

HARTFORD, CONN.

Net assets, Jan. 1, 1871. \$29,747,494.70
Received in 1871:—
For premiums. \$7,890,491.91
For interest and rents. 1,994,308.15
9,884,800.06
\$39,632,294.76

DISBURSEMENTS IN 1871.

To policy holders:—
For claims by death and matured endowments. \$1,793,365.53
Sums returned to policy holders. 4,902,112.20
Surrendered and lapsed policies. 904,852.16
\$7,600,330.89

Expenses:—
Commissions to agents. \$522,488.86
Salaries of officers, clerks, and all other employees employed on salary. 53,692.97
Medical examinations. 21,544.49
Printing, stationery, rent, advertising, postage, etc. 63,016.56
790,542.98

Taxes (including arrears of taxes realized). \$66,722.79
\$857,271.51

Balance, net assets, Dec. 31, 1871. \$39,746,677.34

SCHEDULE OF ASSETS, DEC. 31, 1871.

Loans upon real estate (first lien) value \$39,512,062.00
Loans upon stocks and bonds, value \$261,497.00
Premium notes on policies in force. 9,295,085.26
Cost of real estate owned by company. 906,699.40
Cost of stocks and bonds owned by the company. 4,900,070.45
Cash in bank at interest. 1,202,478.11
Cash in company's office. 9,040.68
Balances due from agents, secured. 90,876.30
\$50,746,677.34

Add, interest due and accrued. \$742,904.41
Rents accrued. 5,000.00
Marked value stocks and bonds over cost. 399,434.45
Net premiums in course of collection. 60,538.36
Not deferred quarterly and semi-annual premiums. 26,806.68
1,332,734.32

Gross assets, Dec. 31, 1871. \$31,978,401.66

LIABILITIES.

Net 4 per cent re-insurance reserve. \$25,630,000.00
All other liabilities. 687,081.92
26,317,081.92

Surplus. \$5,670,764.74

Ratio of expenses for 1871. 8 12-100 per cent
Ratio of expenses for 1870. 8 45-100 per cent

Whole number of policies issued by the Co. 116,012
Number of policies in force Jan. 1, 1872. 62,458
Amount at risk Jan. 1, 1872. \$19,785,238.50

JAMES GOODWIN, PRESIDENT.
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Kent's Hill, Me., Feb. 22, 72.

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40,000 ORGANS,

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40,000 AMERICAN ORGANS

are in use, and we are constantly extending our facilities for manufacture. THE SMITH AMERICAN ORGAN CO. is the oldest among New England makers, having been in business over twenty-one years. Our organs are distributed over the civilized world, and are everywhere recognized as

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While we believe in BRAINS, MUSICAL FEELING, and CULTIVATED TASTE, and think that such a combination will not be beaten, in the production of artistic works, by any quantity of planers, borers, and fixtures, we nevertheless avail ourselves of every practical expedient to save labor, by employing machinery to do such work as does not require intellect for its perfection; and a visit to our factory will show that there is no establishment in the country that uses so many

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